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M. FABI QUINTILIANI

INSTITUTIONIS ORATORIAE

LIBER DECIMUS

EDITED WITH A COMMENTARY AND INTRODUCTION

BY

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## ADVERTISEMENT.

THIS edition was designed for the service of candidates for classical honours at Cambridge in the examinations of 1872 and 1873. Still wanting leisure to complete the notes and introduction, I have resolved to issue for immediate use so much of the text and commentary as is printed. In the Christmas vacation I hope to resume and finish the work.

J. E. B. M.

ST JOHN'S,

13<sup>th</sup> Sept. 1872.

# ALPHABET

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M. FABII QUINTILIANI  
INSTITUTIONIS ORATORIAE  
LIBER DECIMUS.

I. 1 Sed haec eloquendi praecepta, sicut cogitationi sunt necessaria, ita non satis ad vim dicendi valent, nisi illis firma quaedam facilitas, quae apud Graecos ἔζικ nominatur, accesserit: ad quam scribendo plus an legendo an dicendo conferatur, 5 solere quaeri scio. quod esset diligentius nobis examinandum, si qualibet earum rerum possemus una esse contenti. 2 verum ita sunt inter se conexas et indiscreta omnia, ut, si quid ex his defuerit, frustra sit in ceteris laboratum. nam neque solida atque robusta fuerit umquam eloquentia, nisi multo stilo vires 10 acceperit, et citra lectionis exemplum labor ille carens rectore fluitabit, et qui sciet, quae quoque sint modo dicenda, nisi tamquam in procinctu paratamque ad omnis casus habuerit eloquentiam, velut clausis thesauris incubabit. 3 non autem ut quicquid praecipue necessarium est, sic ad efficiendum 15 oratorem maximi protinus erit momenti. nam certe, cum sit in eloquendo positum oratoris officium, dicere ante omnia est atque hinc initium eius artis fuisse manifestum est, proximum deinde imitatio est, novissimum scribendi quoque diligentia. 4 sed ut perveniri ad summa nisi ex principijs non potest, 20 ita procedente opere iam minima incipiunt esse quae prima sunt. verum nos non, quomodo sit instituendus orator, hoc loco dicimus (nam id quidem aut satis aut certe uti potuimus dictum est), sed athleta, qui omnes iam perdidicerit a praecceptore numeros, quo genere exercitationis ad certamina prae-



parandus sit. igitur eum, qui res invenire et disponere sciet, verba quoque et eligendi et conlocandi rationem perceperit, instruamus, qua ratione quod didicerit facere quam optime, quam facillime possit.

5 Num ergo dubium est, quin ei velut opes sint quaedam parandae, quibus uti, ubicumque desideratum erit, possit? eae constant copia rerum ac verborum. 6 sed res propriae sunt cuiusque causae aut paucis communes, verba in universas paranda: quae si rebus singulis essent singula, minorem curam postularent: nam cuncta sese cum ipsis protinus rebus offerrent. 10 sed cum sint aliis alia aut magis propria aut magis ornata aut plus efficientia aut melius sonantia, debent esse non solum nota omnia, sed in promptu atque, ut ita dicam, in conspectu, ut, cum se iudicio dicentis ostenderint, facilis ex his optimorum sit electio. 7 scio equidem quae idem significarent solitos edis- 15 cere, quo facilius et occurreret unum ex pluribus, et, cum essent usi aliquo, si breve intra spatium rursus desideraretur, effugiendae repetitionis gratia sumerent aliud, quod idem intellegi posset. quod cum est puerile et cuiusdam infelicitis operae, tum etiam utile parum: turbam tantum modo congregat, ex 20 qua sine discrimine occupet proximum quodque.

8 Nobis autem copia cum iudicio paranda est vim orandi, non circulatoriam volubilitatem sectantibus. id autem consequimur optima legendo atque audiendo: non enim solum nomina ipsa rerum cognoscemus hac cura, sed quod quoque 25 loco sit aptissimum. 9 omnibus enim fere verbis praeter pauca, quae sunt parum verecunda, in oratione locus est. nam scriptores quidem iamborum veterisque comoediae etiam in illis saepe laudantur, sed nobis nostrum opus intueri sat est. omnia verba, exceptis de quibus dixi, sunt alicubi optima: nam et 30 humilibus interim et vulgaribus est opus, et quae nitidiore in parte videntur sordida, ubi res poscit, proprie dicuntur. 10 haec ut sciamus atque eorum non significationem modo, sed formas etiam mensurasque norimus, ut, ubicumque erunt posita, convenient, nisi multa lectione atque auditione adsequi nullo modo 35 possumus, cum omnem sermonem auribus primum accipiamus. propter quod infantes a mutis nutricibus iussu regum in soli-

tudine educati. etiamsi verba quaedam emisisse traduntur, tamen loquendi facultate caruerunt. 11 sunt autem alia huius naturae, ut idem pluribus vocibus declarent, ita ut nihil significationis, quo potius utaris, intersit, ut 'ensis' et 'gladius',  
 5 alia vero, etiamsi propria rerum aliquarum sint nomina, τροπικῶς [quare] tamen ad eundem intellectum feruntur. ut 'ferrum' et 'mucro'. 12 nam per abusionem sicarios etiam omnis vocamus, qui caedem telo quocumque commiserunt. alia circuitu verborum plurium ostendimus, quale est et pressi  
 10 copia lactis. plurima vero mutatione figuramus: scio 'non ignoro' et 'non me fugit' et 'non me praeterit' et 'quis nescit?' et 'nemini dubium est'. 13 sed etiam ex proximo mutuari licet: nam et 'intellego' et 'sentio' et 'video' saepe idem valent quod 'scio'. quorum nobis ubertatem ac divitias dabit  
 15 lectio, ut non solum quo modo occurrent, sed etiam quo modo oportet utamur. 14 non semper enim haec inter se idem faciunt, nec sicut de intellectu animi recte dixerim 'video', ita de visu oculorum 'intellego', nec ut 'mucro' gladium, sic mucronem 'gladius' ostendit. 15 sed ut copia verborum sic  
 20 paratur, ita non verborum tantum gratia legendum vel audiendum est. nam omnium, quaecumque docemus, haec sunt exempla potentiora etiam ipsis quae traduntur artibus, cum eo qui discit perductus est, ut intellegere ea sine demonstrante et sequi iam suis viribus possit, quia, quae doctor praecepit,  
 25 orator ostendit.

16 Alia vero audientis, alia legentis magis adiuvant. excitat qui dicit spiritu ipso, nec imagine [ambitu] rerum, sed rebus incendit. vivunt omnia enim et moventur, excipimusque nova illa velut nascentia cum favore ac sollicitudine. nec  
 30 fortuna modo iudicii, sed etiam ipsorum qui orant periculo adiciuntur. 17 praeter haec vox, actio decora, commodata, ut quisque locus postulabit, pronuntiandi vel potentissima in dicendo ratio et, ut semel dicam, pariter omnia docent. in lectione certius iudicium, quod audienti frequenter aut suus  
 35 cuique favor aut ille laudantium clamor extorquet. 18 pudet enim dissentire, et velut tacita quadam verecundia inhibemur plus nobis credere, cum interim et vitiosa pluribus placent, et

a conrogatis laudantur etiam quae non placent. 19 sed contrariam quoque accidit, ut optime dictis gratiam prava iudicia non referant. lectio libera est nec ut actionis impetus transcurrit, sed repetere saepius licet, sive dubites sive memoriae penitus adfigere velis. repetamus autem et retractemus et, ut 5 cibos mansos ac prope liquefactos demittimus, quo facilius digerantur, ita lectio non cruda, sed multa iteratione mollita et velut confecta memoriae imitationique tradatur.

20 Ac diu non nisi optimus quisque et qui credentem sibi minime fallat legendus est, sed diligenter ac paene ad scribendi sollicitudinem, nec per partes modo scrutanda omnia, sed perlectus liber utique ex integro resumendus, praecipueque oratio, cuius virtutes frequenter ex industria quoque occultantur. 21 saepe enim praeparat, dissimulat, insidiatur orator, eaque in prima parte actionis dicit, quae sunt in summa profutura. 15 itaque suo loco minus placent, adhuc nobis quare dicta sint ignorantibus, ideoque erunt cognitae omnibus repetenda. 22 illud vero utilissimum, nosse eas causas, quarum orationes in manus sumpserimus, et quotiens continget, utrimque habitas legere actiones: ut Demosthenis et Aeschinis inter se con- 20 trarias, et Servii Sulpicii atque Messalae, quorum alter pro Aufidia, contra dixit alter, et Pollionis et Cassii reo Asprenate aliasque plurimas. quin etiam si minus pares videbuntur aliquae, tamen ad cognoscendam litium quaestionem recte requiruntur, ut contra Ciceronis orationes Tiberonis in Ligarium et 25 Hortensii pro Verre. 23 quin etiam easdem causas ut quisque egerit utile erit scire, nam de domo Ciceronis dixit Calpidius et pro Milone orationem Brutus exercitationis gratia scripsit, etiamsi egisse eum Cornelius Celsus falso existimat, et Pollio et Messala defenderunt eosdem, 24 et nobis pueris insignes pro 30 Voluseno Catulo Domitii Afri, Crispi Passieni, Decimi Laelii orationes ferebantur. neque id statim legenti persuasum sit, omnia, quae optimi auctores dixerint, utique esse perfecta. nam et labuntur aliquando, et oneri cedunt et indulgent ingeniorum suorum voluptati, nec semper intendunt animum, nonnum- 35 quam fatigantur, cum Ciceroni dormire interim Demosthenes, Horatio vero etiam Homerus ipse videatur. 25 summi enim

sunt, homines tamen, acciditque his, qui, quicquid apud illos reppererunt, dicendi legem putant, ut deteriora imitentur (id enim est facilius) ac se abunde similes putent, si vitia magnorum consequantur. 26 modesto tamen et circumspecto iudicio de  
 5 tantis viris pronuntiandum est, ne, quod plerisque accidit, damnent quae non intellegunt, ac si necesse est in alteram errare partem, omnia eorum legentibus placere quam multa displicere maluerim.

27 Plurimum dicit oratori conferre Theophrastus lectionem, 10 poetarum multique eius iudicium sequuntur, neque inmerito, namque ab his in rebus spiritus et in verbis sublimitas et in adfectibus apotus omnis et in personis decor petitur, praecipueque velut attrita cotidiano actu forensi ingenia optime rerum talium blanditia reparantur, ideoque in hac lectione Cicero  
 15 requiescendum putat. 28 meminerimus tamen, non per omnia poetas esse oratori sequendos nec libertate verborum nec licentia figurarum: genus *poetas* ostentationi comparatum et praeter id, quod solam petit voluptatem eamque etiam fingendo non falsa modo, sed etiam quaedam incredibilia sectatur, patrocinio  
 20 quoque aliquo iuari: 29 quod alligata ad certam pedum necessitatem non semper uti propriis possit, sed depulsa recta via necessario ad eloquendi quaedam deverticula confugiat, nec mutare quaedam modo verba, sed extendere, corripere, convertere, dividere cogatur; nos vero armatos stare in acie et  
 25 summis de rebus decernere et ad victoriam niti. 30 neque ego arma squalere situ ac rubigine velim, sed fulgorem in iis esse, qui terreat, qualis est ferri, quo mens simul visusque praestringitur, non qualis auri argentique, inbellis et potius habenti periculosus.

30 31 Historia quoque alere oratorem quodam uberi iucundoque suco potest, verum et ipsa sic est legenda, ut sciamus plerasque eius virtutes oratori esse vitandas. etenim proxima poetis et quodammodo carmen solutum est, et scribitur ad  
 35 narrandum, non ad probandum, totumque opus non ad actum rei pugnamque praesentem, sed ad memoriam posteritatis et ingenii famam componitur: ideoque et verbis remotioribus et liberioribus figuris narrandi taedium evitat. 32 itaque, ut dixi,



neque illa Sallustiana brevitās, quā nihil apud aures vacuās atque eruditās potest esse perfectius, apud occupatū variis cogitationibus iudicem et saepius ineruditū captanda nobis est, neque illa Livii lactea ubertas satis docebit eum, qui non speciem expositionis, sed fidem quaerit. 33 ideoque M. Tullius 5 ne Thucydiden quidem aut Xenophontem utiles oratori putat, quamquam illum bellicum canere, huius ore Musas esse locutas existimet. licet tamen nobis in digressionibus uti vel historico nonnumquam nitore, dum in his, de quibus erit quaestio, meminerimus, non athletarum toris, sed militum lacer- 10 tis *q̄us* esse, nec versicolorem illam, quā Demetrius Phalereus dicebatur uti, vestem bene ad forensē pulverem facere. 34 est et alius ex historiis usus et is quidem maximus, sed non ad praesentem pertinens locum, ex cognitione rerum exemplorum-que, quibus in primis instructus esse debet orator, ne omnia 15 testimonia expectet a litigatore, sed pleraque ex vetustate diligenter sibi cognita sumat, hoc potentiora, quod ea sola criminibus odii et gratiae vacant.

35 A philosophorum vero lectione ut essent multa nobis petenda, vitio factum est oratorum, qui quidem illis optima sui 20 operis parte cesserunt. nam et de iustis, honestis, utilibus iisque quae sunt istis contraria, et de rebus divinis maxime dicant et argumentantur acriter, et altercationibus atque interrogationibus oratorem futurum optime Socratici praeparant. 36 sed his quoque adhibendum est simile iudicium, ut etiam 25 cum in rebus versemur isdem, non tamen eandem esse conditionem sciamus litium ac disputationum, fori et auditorii, praeceptorum et periculorum.

37 Credo exacturos plerosque, cum tantum esse utilitatis in legendo iudicemus, ut id quoque adiungamus operi, qui sint 30 *legendi*, quaeque in auctore quoque praecipua virtus. sed persequi singulos infiniti fuerit operis. 38 quippe cum in Bruto M. Tullius tot milibus versuum de Romanis tantum oratoribus loquatur et tamen de omnibus aetatis suae, quibuscum vivebat, exceptis Caesare atque Marcello, silentium egerit: quis erit 35 modus, si et illos et qui postea fuerunt et Graecos omnis [et philosophos]? 39 fuit igitur brevitās illa tutissima, quae est



apud Livium in epistula ad filium scripta, legendos Demosthenen atque Ciceronem, tum ita, ut quisque esset Demostheni et Ciceroni simillimus. 40 non est dissimulanda nostri quoque iudicii summa. paucos enim vel potius  
 5 vix ullum ex his, qui vetustatem pertulerunt, existimo posse reperiri, quin iudicium adhibentibus adlaturus sit utilitatis aliquid, cum se Cicero ab illis quoque vetustissimis auctoribus, ingeniosis quidem, sed arte carentibus, plurimum fateatur adiutum. nec multo aliud de novis sentio. 41 quotus enim  
 10 quisque inveniri tam demens potest, qui ne minima quidem alicuius certe fiducia partis memoriam posteritatis speraverit? qui si quis est, intra primos statim versus deprehendetur et citius nos dimittet, quam ut eius nobis magno temporis detrimento constet experimentum. 42 sed non quidquid ad aliquam partem  
 15 scientiae pertinet, protinus ad phrasin, de qua loquimur, accommodatum.

Verum antequam de singulis, pauca in universum de varietate opinionum dicenda sunt. 43 nam quidam solos veteres legendos putant neque in ullis aliis esse naturalem eloquentiam  
 20 et robur viris dignum arbitrantur, alios recens haec lascivia deliciaeque et omnia ad voluptatem multitudinis imperitae composita delectant. 44 ipsorum etiam, qui rectum dicendi genus sequi volunt, alii pressa demum et tenuia et quae minimum ab usu cotidiano recedant, sana et vere Attica putant, quosdam  
 25 elatior ingenii vis et magis concitata et plena spiritus capit, sunt etiam lenis et nitidi et compositi generis non pauci amatores. de qua differentia disseram diligentius, cum de genere dicendi quaerendum erit: interim summatim, a qua lectione petere possint, qui confirmare facultatem dicendi volent, attingam:  
 30 45 paucos enim (sunt autem eminentissimi) excerpere in animo est. facile est autem studiosis, qui sint his simillimi, iudicare, ne quisquam queratur, omissos forte aliquos, quos ipse valde probet: fateor enim pluris legendos esse quam qui a me nominabuntur. sed nunc genera ipsa lectionum, quae praecipue  
 35 convenire intendentibus, ut oratores fiant, existimem persequar.

46 Igitur, ut Aratus ab Iove incipiendum putat, ita nos rite coepturi ab Homero videmur. hic enim, quemadmodum ex

Oceano dicit ipse *omnium* annium fontiumque cursus initium capere, omnibus eloquentiae partibus exemplum et ortum dedit. hunc nemo in magnis rebus sublimitate, in parvis proprietate superaverit. idem laetus ac pressus, iucundus et gravis, tum copia tum brevitate mirabilis, nec poetica modo, sed oratoria 5 virtute eminentissimus. 47 nam ut de laudibus, exhortationibus, consolationibus taceam, nonne vel nonus liber, quo missa ad Achillen legatio continetur, vel in primo inter duces illa contentio vel dictae in secundo sententiae omnes litium ac consiliorum explicant artes? 48 adfectus quidem vel illos mites 10 vel hos concitados nemo erit tam indoctus, qui non in sua potestate hunc auctorem habuisse fateatur. age vero, non in utriusque operis sui ingressu in paucissimis versibus legem prooemiorum non dico servavit, sed constituit? nam benevolum auditorem invocatione dearum, quas praesidere vatibus 15 creditur, et intentum proposita rerum magnitudine et docilem summa celeriter comprehensa facit. 49 narrare vero quis brevius quam qui mortem nuntiat Patrocli, quis significantius potest quam qui Curetum Aetolorumque proelium exponit? iam similitudines, amplificationes, exempla, digressus, signa rerum et 20 argumenta ceteraque genera probandi ac refutandi sunt ita multa, ut etiam qui de artibus scripserunt plurima earum rerum testimonia ab hoc poeta petant. 50 nam epilogus quidem quis unquam poterit illis Priami rogantis Achillen precibus aequari? quid? in verbis, sententiis, figuris, dispositione totius operis 25 nonne humani ingenii modum excedit? ut magni sit virtutes eius non aemulatione, quod fieri non potest, sed intellectu sequi. 51 verum hic omnis sine dubio et in omni genere eloquentiae procul a se reliquit, epicos tamen praecipue, videlicet quia clarissima in materia simili comparatio est. 52 raro 30 adsurgit Hesiodus magnaue pars eius in nominibus est occupata, tamen utiles circa praecepta sententiae levitasque verborum et compositionis probabilis, daturque ei palma in illo medio genere dicendi. 53 contra in Antimacho vis et gravitas et minime vulgare eloquendi genus habet laudem. sed quamvis 35 ei secundas fere grammaticorum consensus deferat, et adfectibus et iucunditate et dispositione et omnino arte deficitur, ut

plane manifesto appareat, quanto sit aliud proximum esse, aliud  
*parem*. 54 Panyasin, ex utroque mixtum, putant in eloquendo  
neutrius aequare virtutes, alterum tamen ab eo materia, alterum  
disponendi ratione superari. Apollonius in ordinem a gram-  
5 maticis datum non venit, quia Aristarchus atque Aristophanes  
neminem sui temporis in numerum redegerunt, non tamen  
contemnendum reddidit opus aequali quadam mediocritate.  
55 Arati materia motu caret, ut in qua nulla varietas, nullus  
adfectus, nulla persona, nulla cuiusquam sit oratio, sufficit tamen  
10 operi, cui se parem credidit. admirabilis in suo genere Theo-  
critus, sed musa illa rustica et pastoralis non forum modo,  
verum ipsam etiam urbem reformidat. 56 audire videor undi-  
que congerentis nomina plurimorum poetarum. quid? Herculis  
acta non bene Pisandros? Nicandrum frustra secuti Macer  
15 atque Vergilius? quid? Euphorionem transibimus? quem  
nisi probasset Vergilius idem, numquam certe conditorum  
Chalcidico versu carminum fecisset in Bucolicis mentio-  
nem. quid? Horatius frustra Tyrtaeum Homero subiungit?  
57 nec sane quisquam est tam procul a cognitione eorum remo-  
20 tus, ut non indicem certe ex bibliotheca sumptum transferre in  
libros suos possit. nec ignoro igitur quos transeo nec utique  
damno, ut qui dixerim esse in omnibus utilitatis aliquid. 58 sed  
ad illos iam perfectis constitutisque viribus revertemur, quod in  
cenis grandibus saepe facimus, ut, cum optimis satiati sumus,  
25 varietas tamen nobis ex vilioribus grata sit. tunc et elegiam  
vacabit in manus sumere, cuius princeps habetur Callimachus,  
secundas confessione plurimorum Philetas occupavit. 59 sed  
dum adsequamur illam firmam, ut dixi, facilitatem, optimis  
adsuescendum est et multa magis quam multorum lectione  
30 formanda mens et ducendus color. itaque ex tribus receptis  
Aristarchi iudicio scriptoribus iamborum ad Εἰς maxime per-  
tinebit unus Archilochus. 60 summa in hoc vis elocutionis,  
cum validae tum breves vibrantesque sententiae, plurimum  
sanguinis atque nervorum, adeo ut videatur quibusdam, quod  
35 quoquam minor est, materiae esse, non ingenii vitium. 61 no-  
vem vero lyricorum longe Pindarus princeps spiritus magnifi-  
centia, sententiis, figuris, beatissima rerum verborumque copia

et velut quodam eloquentiae flumine: propter quae Horatius eum merito credidit nemini imitabilem. 62 Stesichorum, quam sit ingenio validus, materiae quoque ostendant, maxima bella et clarissimos canentem duces et epici carminis onera lyra sustinentem. reddit enim personis in agendo simul loquendoque debitam 5 dignitatem, ac si tenuisset modum, videtur aemulari proximus Homerum potuisse, sed redundat atque effunditur, quod ut est reprehendendum, ita copiae vitium est. 63 Alcaeus in parte operis aureo plectro merito donatur, qua tyrannos insectatus multum etiam moribus confert, in eloquendo quoque brevis et 10 magnificus et dicendi vi plerumque oratori similis, sed et lusit et in amores descendit, maioribus tamen aptior. 64 Simonides, tenuis alioqui, sermone proprio et iucunditate quadam commendari potest, praecipua tamen eius in commovenda miseratione virtus, ut quidam in hac eam parte omnibus eius operis auc- 15 toribus praeferant.

65 Antiqua comoedia cum sinceram illam sermonis Attici gratiam prope sola retinet, tum facundissimae libertatis est et in insectandis vitiis praecipua, plurimum tamen virium etiam in ceteris partibus habet. nam et grandis et elegans et venusta, 20 et nescio an ulla, post Homerum tamen, quem ut Achillen semper excipi par est, aut similior sit oratoribus aut ad oratores faciendos aptior. 66 plures eius auctores, Aristophanes tamen et Eupolis Cratinusque praecipui. tragoedias primus in lucem Aeschylus protulit, sublimis et gravis et grandilocus 25 saepe usque ad vitium, sed rudis in plerisque et incompositus: propter quod correctas eius fabulas in certamen deferre posterioribus poetis Athenienses permiserunt, suntque eo modo multi coronati. 67 sed longe clarius inlustraverunt hoc opus Sophocles atque Euripides, quorum in dispari dicendi via 30 uter sit poeta melior, inter plurimos quaeritur. idque ego sane, quoniam ad praesentem materiam nihil pertinet, iniudicatum relinquo. illud quidem nemo non fateatur necesse est, iis, qui se ad agendum comparant, utiliorem longe fore Euripiden. 68 namque is et sermone (quem ipsum quoque reprehendunt, 35 quibus gravitas et cothurnus et sonus Sophocli videtur esse sublimior) magis accedit oratoria generi et sententiis densus

est et in iis, quae a sapientibus tradita sunt, paene ipsis par, et dicendo ac respondendo cuilibet eorum, qui fuerunt in foro disertis, comparandus, in adfectibus vero cum omnibus mirus, tam in iis, qui in miseratione constant, facile praecipuus est.

5 69 admiratus maxime est, ut saepe testatur, et secutus, quamquam in opere diverso, Menander, qui vel unus meo quidem iudicio diligenter lectus ad cuncta, quae praecipimus, effingenda sufficiat: ita omnem vitae imaginem expressit, tanta in eo inveniendi copia et eloquendi facultas, ita est omnibus rebus,

10 personis, adfectibus accommodatus. 70 nec nihil profecto viderunt, qui orationes, quae Charisii nomini addiuntur, a Menandro scriptas putant. sed mihi longe magis orator probari in opere suo videtur, nisi forte aut illa mala iudicia, quae Epitrepontes, Epicleros, Locroe habent, aut meditationes in

15 Psophodee, Nomothete, Hypobolimaeo non omnibus oratoriis numeris sunt absolutae. 71 ego tamen plus adhuc quiddam conlaturum cum declamatoribus puto, quoniam his necesse est secundum condicionem controversiarum plures subire personas, patrum filiorum, militum rusticorum, divitum pauperum, iras-

20 centium deprecantium, mitium asperorum. in quibus omnibus mire custoditur ab hoc poeta decor. 72 atque ille quidem omnibus eiusdem operis auctoribus abstulit nomen et fulgore quodam suae claritatis tenebras obduxit. tamen habent alii quoque comici, si cum venia leguntur, quaedam quae possis

25 decerpere, et praecipue Philemon, qui ut pravis sui temporis iudiciis Menandro saepe praelatus est, ita consensu tamen omnium meruit credi secundus.

73 Historiam multi scripsere praeclare, sed nemo dubitat longe duos ceteris praeferendos, quorum diversa virtus laudem

30 paene est parem consecuta. densus et brevis et semper instans sibi Thucydides, dulcis et candidus et fusus Herodotus: ille concitatis, hic remissis adfectibus melior, ille contionibus, hic sermonibus, ille vi, hic voluptate. 74 Theopompus his proximus ut in historia praedictis minor, ita oratori magis

35 similis, ut qui, antequam est ad hoc opus sollicitatus, diu fuerit orator. Philistus quoque meretur qui turbae quamvis bonorum post eos auctorum eximatur, imitator Thucydidi et



ut multo infirmior, ita aliquatenus lucidior. Ephorus, ut Isocrati visum, calcæaribus eget. Clitarchi probatur ingenium, fides infamatur. 75 longo post intervallo temporis natus Timagenes vel hoc est ipso probabilis, quod intermissam historias scribendi industriam nova laude reparavit. Xenophon non excidit mihi, sed inter philosophos reddendus est. 5

76 Sequitur oratorum ingens manus, ut cum decem simul Athenis aetas una tulerit. quorum longe princeps Demosthenes ac paene lex orandi fuit: tanta vis in eo, tam densa omnia, ita quibusdam nervis intentata sunt, tam nihil otiosum. 10 is dicendi modus, ut nec quod desit in eo nec quod redundet invenias. 77 plenior Aeschines et magis fusus et grandiori similis, quo minus strictus est, carnis tamen plus habet, minus lacertorum. dulcis in primis et acutus Hyperides, sed minoribus causis, ut non dixerim utilior, magis par. 78 his aetate 15 Lysias maior, subtilis atque elegans et quo nihil, si oratori satis sit docere, quaeras perfectius: nihil enim est inane, nihil arcessitum, puro tamen fonti quam magno flumini propior. 79 Isocrates in diverso genere dicendi nitidus et comptus et palaestrae quam pugnae magis accommodatus omnis dicendi 20 veneres sectatus est, nec immerito: auditoriis enim se, non iudiciis compararat: in inventione facilis, honesti studiosus, in compositione adeo diligens, ut cura eius reprehendatur. 80 neque ego in his, de quibus sum locutus, has solas virtutes, sed has praecipuas puto, nec ceteros parum fuisse magnos. 25 quin etiam Phalerea illum Demetrium, quamquam is primus inclinasse eloquentiam dicitur, multum ingenii habuisse et facundiae fateor, vel ob hoc memoria dignum, quod ultimus est fere ex Atticis, qui dici possit orator, quem tamen in illo medio genere dicendi praefert omnibus Cicero. 30

81 Philosophorum, ex quibus plurimum se traxisse eloquentiae M. Tullius confitetur, quis dubitet Platonem esse praecipuum sive acumine disserendi sive eloquendi facultate divina quadam et Homérica? multum enim supra prosam orationem, quam pedestrem Graeci vocant, surgit, ut mihi non 35 hominis ingenio, sed tamquam Delphico videatur oraculo instinctus. 82 quid ego commemorem Xenophontis illam

iucunditatem inadfectatam, sed quam nullā consequi adfectatio possit? ut ipsae sermonem finxisse Gratiae videantur et, quod de Pericle veteris comoediae testimonium est, in hunc transferri iustissime possit, in labris eius sedisse quandam persuadendi  
 5 deam. 83 quid reliquorum Socraticorum elegantiam? quid Aristotelem? quem dubito scientia rerum an scriptorum copia an eloquendi vi ac suavitate an inventionum acumine an varietate operum clariorem putem. nam in Theophrasto  
 10 tam est loquendi nitor ille divinus, ut ex eo nomen quoque traxisse dicatur. 84 minus indulgere eloquentiae Stoici veteres, sed cum honesta suaserant, tum in colligendo probandoque quae instituerant plurimum valuerunt, rebus tamen acuti magis quam, id quod sane non adfectaverunt, oratione magnifici.

85 Idem nobis per Romanos quoque auctores ordo ducendus est. itaque ut apud illos Homerus, sic apud nos Vergilius auspiciatissimum dederit exordium, omnium eius generis poetarum graecorum nostrorumque haut dubie ei proximus. 86 utar enim verbis isdem, quae ex Afro Domitio iuvenis excepi: qui mihi interroganti, quem Homero crederet maxime  
 20 accedere, secundus, inquit, est Vergilius, propior tamen primo quam tertio. et hercule ut illi naturae caelesti atque immortalis cesserimus, ita curae et diligentiae vel ideo in hoc plus est; quod ei fuit magis laborandum, et quantum eminentibus vincimur, fortasse aequalitate pensamus. ceteri omnes longe se-  
 25 quentur. 87 nam Macer et Lucretius legendi quidem, sed non ut phrasin, id est corpus eloquentiae faciant, elegantes in sua quisque materia, sed alter humilis, alter difficilis. Atacinius Varro in iis, per quae nomen est adsecutus, interpret operis alieni, non spernendus quidem, verum ad augendam  
 30 facultatem dicendi parum locuples. 88 Ennium sicut sacros vetustate lucos adoremus, in quibus grandia et antiqua robora iam non tantam habent speciem quantam religionem. propiores alii atque ad hoc, de quo loquimur, magis utiles. lascivus quidem in herois quoque Ovidius et nimium amator ingenii  
 35 sui, laudandus tamen in partibus. 89 Cornelius autem Severus, etiamsi sit versilicator quam poeta melior, si tamen [ut est dictum] ad exemplar primi libri bellum Siculum perscrip-

sisset, vindicaret sibi iure secundum locum. Serranum consummari mors immatura non passa est, puerilia tamen eius opera et maximam indolem ostendunt et admirabilem praecipue in aetate illa recti generis voluntatem. multum in Valerio Flacco nuper amisimus. 90 vehemens et poeticum ingenium 5 Saleii Bassi fuit, nec ipsum senectute maturuit. Rabirius ac Pedito non indigni cognitione, si vacet. Lucanus ardens et concitatus et sententiis clarissimus, sed, ut dicam quod sentio, magis oratoribus quam poetis imitandus. 91 hos nominavimus, quia Germanicum Augustum ab institutis studiis deflexit 10 cura terrarum, parumque dis visum est esse eum maximum poetarum. quid tamen his ipsis eius operibus, in quae donato imperio iuvenis secesserat, sublimius, doctius, omnibus denique numeris praestantius? quis enim caneret bella melius quam qui sic gerit? quem praesidentes studiis deae propius audirent? cui magis suas artis aperiret familiare numen Minervae? 15 92 dicent haec plenius futura saecula: nunc enim ceterarum fulgore virtutum laus ista praestringitur. nos tamen sacra litterarum colentis feres, Caesar, si non tacitum hoc praeterimus et Vergiliano certe versu testamur: 20

inter victrices hederam tibi serpere laurus.

93 Elegia quoque Graecos provocamus, cuius mihi tersus atque elegans maxime videtur auctor Tibullus. sunt qui Propertium malint. Ovidius utroque lascivior, sicut durior Gallus. satura quidem tota nostra est, in qua primus insignem 25 laudem adeptus Lucilius quosdam ita deditos sibi adhuc habet amatores, ut eum non eiusdem modo operis auctoribus, sed omnibus poetis praeferre non dubitent. 94 ego quantum ab illis, tantum ab Horatio dissentio, qui Lucilium fluere lutulentum et esse aliquid, quod tollere possis, putat. 30 nam eruditio in eo mira et libertas atque inde acerbitas et abunde salis. multum eo est tersior ac purus magis Horatius et, nisi labor eius amore, praecipuus. multum et verae gloriae quamvis uno libro Persius meruit. sunt clari hodieque et qui olim nominabuntur. 95 alterum illud etiam prius saturae 35 genus, sed non sola carminum varietate mixtum condidit Terentius Varro, vir Romanorum eruditissimus. plurimos

hic libros et doctissimos *compositi*, peritissimus linguae latinae et omnis antiquitatis et rerum *græcarum* nostrarumque, plus tamen scientiae collaturus quam eloquentiae. 96 iambus non sane a Romanis celebratus est ut proprium opus, *sed attis*  
 5 quibusdam interpositus: cuius acerbitas in Catullo, Bibaculo, Horatio, quamquam illi epodos intervenit, reperietur. at lyricorum idem Horatius fere solus legi dignus: nam et insurgit aliquando et plenus est iucunditatis et gratiae et variis figuris et verbis felicissime audax. si quem adicere velis, is  
 10 erit Caesius Bassus, quem nuper vidimus, sed eum longe praecedunt ingenia viventium.

97 Tragoediae scriptores veterum Attius atque Pacuvius grandissimi gravitate sententiarum, verborum pondere, auctoritate personarum. ceterum nitor et summa in excolendis operi-  
 15 bus *manus* magis videri potest temporibus quam ipsis defuisse: virium tamen Attio plus tribuitur, Pacuvium videri doctiorem, qui esse docti adfectant, volunt. 98 iam Varii Thyestes cuilibet graecarum comparari potest. Ovidii Medea videtur mihi ostendere, quantum ille vir praestare potuerit, si ingenio  
 20 suo imperare quam indulgere maluisset. eorum quos viderim longe princeps Pomponius Secundus, quem senes quidem parum tragicum putabant, eruditione ac nitore praestare confitebantur. in comoedia maxime claudicamus. 99 licet Varro  
 25 Musas, Aelii Stilonis sententia, Plautino dicat sermone locuturas fuisse, si latine loqui vellent, licet Caecilium veteres laudibus ferant, licet Terenti scripta ad Scipionem Africanum referantur (quae tamen sunt in hoc genere elegantissima et plus adhuc habitura gratiae, si intra versus trimetros  
 30 stetissent): 100 vix levem consequimur umbram, adeo ut mihi sermo ipse Romanus non recipere videatur illam solis concessam Atticis venerem, quam ne Graeci quidem in alio genere linguae obtinuerint. togatis excellit Afranius: utinam non inquinasset argumenta puerorum foedis amoribus, mores suos  
 fassus.

35 101 At non historia cesserit Graecis. nec opponere Thucydidi Sallustium verear, nec indignetur sibi Herodotus aequari T. Livium, cum in narrando mirae iucunditatis claris-

sinique candoris, tum in continuis supra quam enarrari potest eloquentem: ita quae dicuntur omnia cum rebus, tum personis accommodata sunt: adfectus quidem praecipueque eos qui sunt dulciores, ut parcissime dicam, nemo historicorum commodavit magis. 102 ideoque illam immortalem Sallustii 5 velocitatem diversis virtutibus consecutus est. nam mihi egregie dixisse videtur Servilius Nonianus, pares eos magis quam similes: qui et ipse a nobis auditus est, clari vir ingenii et sententiis creber, sed minus pressus quam historiae auctoritas postulat. 103 quam paulum aetate praecedens eum Bassus 10 Aufidius egregie, utique in libris belli Germanici, praestitit, genere ipso probabilis, in operibus quibusdam suis ipse viribus minor. 104 superest adhuc et ornat aetatis nostrae gloriam vir saeculorum memoria dignus, qui olim nominabitur, nunc intellegitur. habet amores nec inmerito Cremuti libertas, 15 quamquam circumcisis quae dixisse ei nocuerat: sed elatum abunde spiritum et audaces sententias deprehendas etiam in his, quae manent. sunt et alii scriptores boni, sed nos genera degustamus, non bibliothecas excutimus.

105 Oratores vero vel praecipue latinam eloquentiam 20 parem facere graecae possunt: nam Ciceronem cuicumque eorum fortiter opposuerim. nec ignoro, quantam mihi concitem pugnam, cum praesertim non id sit propositi, ut eum Demostheni comparem hoc tempore: neque enim attinet, cum Demosthenen in primis legendum vel ediscendum potius putem. 25 106 quorum ego virtutes plerasque arbitror similes, consilium, ordinem, dividendi,\* praeparandi, probandi rationem, omnia denique quae sunt inventionis. in eloquendo est aliqua diversitas: densior ille, hic copiosior, ille concludit adstrictius, hic latius, pugnat ille acumine semper, hic frequenter et pondere, 30 illic nihil detrahi potest, hic nihil adici, curae plus in illo, in hoc naturae. 107 salibus certe et commiseratione, quae duo plurimum in adfectibus valent, vicinus. et fortasse epilogos illi mos civitatis abstulerit, sed et nobis illa, quae Attici mirantur, diversa latini sermonis ratio minus permiserit. in 35 epistulis quidem, quamquam sunt utriusque, dialogisve, in quibus nihil ille, nulla contentio est. 108 cedendum vero in



hoc, quod et prior fuit et ex magna parte Ciceronem, quantus est, fecit. nam mihi videtur M. Tullius, cum se totum ad imitationem Graecorum contulisset, effinxisse vim Demosthenis, copiam Platonis, iucunditatem Isocratis. 109 nec vero quod  
5 in quoque optimum fuit, studio consecutus est tantum, sed plurimas vel potius omnes ex se ipso virtutes extulit immortalis ingenii beatissima ubertate. non enim pluvias, ut ait Pindarus, aquas colligit, sed vivo gurgite exundat, dono quodam providentiae genitus, in quo totas vires suas eloquentia  
10 experiretur. 110 nam quis docere diligentius, movere vehementius potest? cui tanta umquam iucunditas adfuit? ut ipsa illa, quae extorquet, impetrare eum credas, et cum transversum vi sua iudicem ferat, tamen ille non rapi videatur, sed sequi. 111 iam in omnibus, quae dicit, tanta auctoritas inest, ut dis-  
15 sentire pudeat, nec advocati studium, sed testis aut iudicis adferat fidem, cum interim haec omnia, quae vix singula quisquam intentissima cura consequi posset, fluunt inlaborata, et illa, qua nihil umquam pulchrius auditum est, oratio prae se fert tamen felicissimam facilitatem. 112 quare non inmerito  
20 ab hominibus aetatis suae regnare in iudiciis dictus est, apud posteros vero id consecutus, ut Cicero iam non hominis nomen, sed eloquentiae habeatur. hunc igitur spectemus, hoc propositum nobis sit exemplum, ille se profecisse sciat, cui Cicero valde placebit. 113 multa in Asinio Pollione inventio,  
25 summa diligentia, adeo ut quibusdam etiam nimia videatur, et consilii et animi satis: a nitore et iucunditate Ciceronis ita longe abest, ut videri possit saeculo prior. at Me'ssala nitidus et candidus et quodammodo praeferens in dicendo nobilitatem suam, viribus minor. 114 C. vero Caesar si foro tantum va-  
30 casset, non alius ex nostris contra Ciceronem nominaretur. tanta in eo vis est, id acumen, ea concitatio, ut illum eodem animo dixisse, quo bellavit, appareat, exornat tamen haec omnia mira sermonis, cuius proprie studiosus fuit, elegantia. 115 multum ingenii in Caelio et praecipue in accusando  
35 multa urbanitas, dignusque vir cui et mens melior et vita longior contigisset. inveni qui Calvum praeferrent omnibus, inveni qui Ciceroni crederent, cum nimia contra se calumnia

verum sanguinem perdidisse, sed est et sancta et gravis oratio et castigata et frequenter vehemens quoque. imitator autem est Atticorum, fecitque illi properata mors iniuriam, si quid adiecturus fuit. 116 et Servius Sulpicius insignem non inmerito famam tribus orationibus meruit. multa, si cum 5 iudicio legatur, dabit imitatione digna Cassius Severus, qui si ceteris virtutibus colorem et gravitatem orationis adiecisset, ponendus inter praecipuos foret. 117 nam et ingenii plurimum est in eo et acerbitas mira et urbanitas et *ferrox*, sed plus stomacho quam consilio dedit. praeterea ut amari sales, ita 10 frequenter amaritudo ipsa ridicula est. 118 sunt alii multi diserti, quos persequi longum est. eorum quos viderim Domitius Afer et Iulius Africanus longe praestantissimi. verborum arte ille et toto genere dicendi praeferendus et quem in numero veterum habere non timeas: hic concitator. 15 sed in cura verborum nimius et compositione nonnumquam longior et translationibus parum modicus. erant clara et nuper ingenia. 119 nam et Trachalus plerumque sublimis et satis apertus fuit et quem velle optima crederes, auditus tamen maior: nam et vocis, quantam in nullo cognovi, felicitas et 20 pronuntiatio vel scaenis suffectura et decor, omnia denique ei, quae sunt extra, superfuerunt: et Vibius Crispus compositus et iucundus et delectationi natus, privatis tamen causis quam publicis melior. 120 Iulio Secundo, si longior contigisset aetas, clarissimum profecto nomen oratoris apud posteros foret: 25 adiecisset enim atque adiciebat ceteris virtutibus suis quod desiderari potest, id est autem, ut esset multo magis pugnax et saepius ad curam rerum ab elocutione respiceret. 121 ceterum interceptus quoque magnum sibi vindicat locum: ea est facundia, tanta in explicando quod velit gratia, tam candidum 30 et lene et speciosum dicendi genus, tanta verborum etiam quae adsumpta sunt proprietates, tanta in quibusdam ex periculo petitis significantia. 122 habebunt, qui post nos de oratoribus scribent, magnam eos, qui nunc vigent, materiam vere laudandi: sunt enim summa hodie, quibus inlustratur forum, ingenia. namque 35 et consummati iam patroni veteribus aemulantur et eos iuvenum ad optima tendentium imitatur ac sequitur industria.

123 Supersunt qui de philosophia scripserunt, quo in genere paucissimos adhuc eloquentes litterae Romanae tulerunt. idem igitur M. Tullius, qui ubique, etiam in hoc opere Platonis aemulus extitit. egregius vero multoque quam in orationibus  
5 praestantior Brutus sufficit ponderi rerum: scias eum sentire quae dicit. 124 scripsit non parum multa Cornelius Celsus, Sextios secutus, non sine cultu ac nitore. Plautus in Stoicis rerum cognitioni utilis. in Epicuræis levis quidem, sed non iniucundus tamen auctor est Catus. 125 ex industria Senecam in omni genere eloquentiae distuli propter vulgatam  
falso de me opinionem, qua damnare eum et invisum quoque habere sum creditus. quod accidit mihi, dum corruptum et omnibus vitiis fractum dicendi genus revocare ad severiora iudicia contendo: tum autem solus hic fere in manibus adu-  
15 lescentium fuit. 126 quem non equidem omnino conabar excutere, sed potioribus praeferrere non sinebam, quos ille non destiterat incessere, cum diversi sibi conscius generis placere se in dicendo posse iis, quibus illi placerent, diffideret. amabant autem eum magis quam imitabantur tantumque ab eo  
20 defluebant, quantum ille ab antiquis descenderat. foret enim optandum, pares ac saltem proximos illi viro fieri. 127 sed placebat propter sola vitia et ad ea se quisque dirigebat effingenda, quae poterat: deinde cum se iactaret eodem modo dicere, Senecam infamabat. 128 cuius et multae alioqui et  
25 magnae virtutes fuerunt, ingenium facile et copiosum, plurimum studii, multa rerum cognitio, in qua tamen aliquando ab his, quibus inquirenda quaedam mandabat, deceptus est. 129 tractavit etiam omnem fere studiorum materiam: nam et orationes eius et poemata et epistolae et dialogi feruntur. in philosophia  
30 parum diligens, egregius tamen vitiorum insectator fuit. multae in eo claraeque sententiae, multa etiam morum gratia legenda, sed in eloquendo corrupta pleraque atque eo perniciosissima, quod abundant dulcibus vitiis. 130 velles eum suo ingenio dixisse, alieno iudicio: nam si ille quaedam contempsisset, si  
35 parum sana non concupisset, si non omnia sua amasset, si rerum pondera minutissimis sententiis non fregisset, consensu potius eruditorum quam puerorum amore comprobaretur. 131 verum

sic quoque iam robustis et severiore genere satis firmatis legendus vel ideo, quod exercere potest utcumque iudicium. multa enim, ut dixi, probanda in eo, multa etiam admiranda sunt, eligere modo curae sit, quod utinam ipse fecisset: digna enim fuit illa natura, quae meliora vellet: quod voluit effecit. 5

II. 1 Ex his ceterisque lectione dignis auctoribus et verborum sumenda copia est et varietas figurarum et componendi ratio, tum ad exemplum virtutum omnium mens derigenda. neque enim dubitari potest, quin artis pars magna contineatur imitatione. nam ut invenire primum fuit 10 estque praecipuum, sic ea, quae bene inventa sunt, utile sequi. 2 atque omnis vitae ratio sic constat, ut quae probamus in aliis, facere ipsi velimus. sic litterarum ductus, ut scribendi fiat usus, pueri sequuntur, sic musici vocem docentium, pictores opera priorum, rustici probatam experi- 15 mento culturam in exemplum intuentur, omnis denique disciplinae initia ad propositum sibi praescriptum formari videmus. 3 et hercule necesse est aut similes aut dissimiles bonis simus. similem raro natura praestat, frequenter imitatio. sed hoc ipsum, quod tanto faciliorem nobis rationem 20 rerum omnium facit, quam fuit iis, qui nihil quod sequerentur habuerunt, nisi caute et cum iudicio adprehenditur, nocet.

4 Ante omnia igitur imitatio per se ipsa non sufficit, vel quia pigri est ingenii contentum esse iis, quae sint ab aliis inventa. quid enim futurum erat temporibus illis, quae 25 sine exemplo fuerunt, si homines nihil, nisi quod iam cognovissent, faciendum sibi aut cogitandum putassent? nempe nihil fuisset inventum. 5 cur igitur nefas est reperiri aliquid a nobis, quod ante non fuerit? an illi rudes sola mentis natura ducti sunt in hoc, ut tam multa generarent: nos ad 30 quaerendum non eo ipso concitemur, quod certe scimus invenisse eos, qui quaesierunt? 6 et cum illi, qui nullum cuiusquam rei habuerunt magistrum, plurima in posteros tradiderint: nobis usus aliarum rerum ad eruendas alias non proderit, sed nihil habebimus nisi beneficii alieni? quemad- 35 modum quidam pictores in id solum student, ut describere tabulas mensuris ac lineis sciant. 7 turpe etiam illud est,

contentum esse id consequi quod imiteris. nam rursus quid  
 erat futurum, si nemo plus effecisset eo quem sequebatur?  
 nihil in poetis supra Livium Andronicum, nihil in historiis  
 supra pontificum annales haberemus, ratibus adhuc navigare-  
 5 mus: non esset pictura, nisi quae lineas modo extremas  
 umbrae, quam corpora in sole fecissent, circumscriberet. 8  
 ac si omnia percenseas, nulla est ars, qualis inventa est.  
 nec intra initium stetit: nisi forte nostra potissimum tem-  
 pora damnamus huius infelicitatis, ut nunc demum nihil  
 10 crescat: nihil autem crescit sola imitatione. 9 quodsi prio-  
 ribus adicere fas non est, quo modo sperare possumus illum  
 oratorem perfectum? cum in his, quos maximos adhuc no-  
 vimus, nemo sit inventus, in quo nihil aut desideretur aut  
 reprehendatur. sed etiam qui summa non adpetent, con-  
 15 tendere potius quam sequi debent. 10 nam qui hoc agit,  
 ut prior sit, forsitan, etiamsi non transierit, aequabit. eum  
 vero nemo potest aequare, cuius vestigiis sibi utique insis-  
 tendum putat: necesse est enim semper sit posterior qui  
 sequitur. adde quod plerumque facilius est plus facere quam  
 20 idem: tantam enim difficultatem habet similitudo, ut ne ipsa  
 quidem natura in hoc ita evaluerit, ut non res quae similli-  
 mae quaeque pares maxime videantur, utique discrimine ali-  
 quo discernantur. 11 adde quod, quidquid alteri simile est,  
 necesse est minus sit eo, quod imitatur, ut umbra corpore  
 25 et imago facie et actus histrionum veris adfectibus. quod  
 in orationibus quoque evenit. namque iis, quae in exemplum  
 adsumimus, subest natura et vera vis, contra omnis imitatio  
 facta est et ad alienum propositum accommodatur. 12 quo  
 fit ut minus sanguinis ac virium declamationes habeant quam  
 30 orationes, quod in illis vera, in his adsimilata materia est.  
 adde quod ea, quae in oratore maxima sunt, imitabilia non  
 sunt, ingenium, inventio, vis, facilitas et quidquid arte non  
 traditur. 13 ideoque plerique, cum verba quaedam ex ora-  
 tionibus excerpserunt aut aliquos compositionis certos pedes,  
 35 mire a se quae legerunt effingi arbitrantur, cum verba in-  
 tercidant invalescantque temporibus, ut quorum certissima sit  
 regula in consuetudine, eaque non sua natura sint bona aut



mala (nam per se soni tantum sunt), sed prout opportune propriæque aut secus conlocata sunt, et compositio cum rebus accommodata est, tum ipsa varietate gratissima.

14 Quapropter exactissimo iudicio circa hanc partem studiorum examinanda sunt omnia. primum, quos imitemur: 5 nam sunt plurimi, qui similitudinem pessimi cuiusque et corruptissimi concupierint: tum in ipsis, quos elegerimus, quid sit, *ad* quod nos efficiendum comparemus. 15 nam in magnis quoque auctoribus incidunt aliqua vitiosa et a doctis inter ipsos etiam mutuo reprehensa: atque utinam tam bona imi- 10 tantes dicerent melius quam mala peius dicunt. nec vero saltem iis, quibus ad evitanda vitia iudicii satis fuit, sufficiat imaginem virtutis effingere et solam, ut *ita* dixerim, cutem vel potius illas Epicuri figuras, quas e summis corporibus dicit effluere. 16 hoc autem his accidit, qui non introspectis 15 penitus virtutibus ad primum se velut aspectum orationis aptarunt: et cum iis felicissime cessit imitatio, verbis atque numeris sunt non multum differentes, vim dicendi atque inventionis non adsecuntur, sed plerumque declinant in peius et proxima virtutibus vitia comprehendunt fiuntque pro gran- 20 dibus tumidi, pressis exiles, fortibus temerarii, laetis corrupti, compositis exultantes, simplicibus neglegentes. 17 ideoque qui horride atque incomposite quidlibet illud frigidum et inane extulerunt, antiquis se pares credunt, qui carent cultu atque sentiis, Attici scilicet, qui præcis conclusionibus 25 obscuro, Sallustium atque Thucydidem superant, tristes ac ieiuni Polionem aemulantur, otiosi et supini, si quid modo longius circumduxerunt, iurant ita Ciceronem locuturum fuisse. 18 noveram quosdam, qui se pulchre expressisse genus illud caelestis huius in dicendo viri sibi viderentur; si in clausula 30 posuissent esse videatur. ergo primum est, ut quod imitaturus est quisque intellegat et, quare bonum sit, sciat.

19 Tum in suscipiendo onere consulat suas vires. nam quaedam sunt imitabilia, quibus aut infirmitas naturae non sufficiat aut diversitas repugnet. ne, cui tenue ingenium erit, 35 sola velit fortia et abrupta, cui forte quidem, sed indomitum, amore subtilitatis et vim suam perdat et elegantiam quam

cupit non persequatur: nihil est enim tam indecens, quam cum mollia dure fiunt. 20 atque ego illi praeceptor, quem institueram in libro secundo, credidi non ea sola docenda esse, ad quae quemque discipulorum natura compositum  
 5 videret: nam is et adiuuare debet, quae in quoque eorum invenit bona, et, quantum fieri potest, adicere quae desunt et emendare quaedam et mutare: rector enim est alienorum ingeniorum atque formator. difficilius est naturam suam fingere. 21 sed ne ille quidem doctor, quamquam omnia quae  
 10 recta sunt velit esse in suis auditoribus quam plenissima, in eo tamen, cui naturam obstare viderit, laborabit.

Id quoque vitandum, in quo magna pars errat, ne in oratione poetas nobis et historicos, in illis operibus oratores aut declamatores imitandos putemus. 22 sua cuique pro-  
 15 posita lex, suus decor est: nec comoedia in cothurnos adsurgit, nec contra tragoedia socco ingreditur. habet tamen omnis eloquentia aliquid commune: id imitemur quod commune est. 23 etiam hoc solet incommodi accidere iis, qui se uni alicui generi dediderunt, ut, si asperitas iis placuit ali-  
 20 cuius, hanc etiam in leni ac remisso causarum genere non exuant: si tenuitas aut iucunditas, in asperis gravibusque causis ponderi rerum parum respondeant: cum sit diversa non causarum modo inter ipsas condicio, sed in singulis etiam causis partium, sintque alia leniter alia aspere, alia  
 25 concitate alia remisse, alia docendi alia movendi gratia dicenda, quorum omnium dissimilis atque diversa inter se ratio est. 24 itaque ne hoc quidem suaserim, uni se alicui proprie, quem per omnia sequatur, addicere. longe perfectissimus Graecorum Demosthenes, aliquid tamen aliquo in loco melius  
 30 alii, plurima ille. sed non qui maxime imitandus, et solus imitandus est. 25 quid ergo? non est satis omnia sic dicere, quo modo M. Tullius dixit? mihi quidem satis esset, si omnia consequi possem. quid tamen noceret vim Caesaris, asperitatem Caelii, diligentiam Polionis, iudicium Calvi  
 35 quibusdam in locis adsumere? 26 nam praeter id quod prudentis est, quod in quoque optimum est, si possit, suum facere, tum in tanta rei difficultate unum intuentis vix aliqua

pars sequitur. ideoque cum totum exprimere quem elegeris paene sit homini inconcessum, plurium bona ponamus ante oculos, ut aliud ex alio haereat, et quo quidque loco conveniat aptemus.

27 Imitatio autem (nam saepius idem dicam) non sit 5 tantum in verbis. illuc intendenda mens, quantum fuerit illis viris decoris in rebus atque personis, quod consilium, quae dispositio, quam omnia, etiam quae delectationi videantur data, ad victoriam spectent: quid agatur prooemio, quae ratio et quam varia narrandi, quae vis probandi ac refel- 10 lendi, quanta in adfectibus omnis generis movendis scientia, quamque laus ipsa popularis utilitatis gratia adsumpta, quae tum est pulcherrima, cum sequitur, non cum arcessitur. haec si perviderimus, tum vere imitabimur. 28 qui vero etiam propria his bona adiecerit, ut suppleat quae deerant, 15 circumcidat si quid redundabit, is erit, quem quaerimus, perfectus orator: quem nunc consummari potissimum oportebat, cum tanto plura exempla bene dicendi supersunt, quam illis, qui adhuc summi sunt, contigerunt. nam erit haec quoque laus eorum, ut priores superasse, posteros do- 20 cuisse dicantur.

III. 1 Et haec quidem auxilia extrinsecus adhibentur: in iis autem quae nobis ipsis paranda sunt, ut laboris, sic utilitatis etiam longe plurimum adfert stilus. nec inmerito M. Tullius hunc optimum effectorem ac magistrum 25 dicendi vocat, cui sententiae personam L. Crassi in disputationibus quae sunt de oratore adsignando iudicium suum cum illius auctoritate coniunxit. 2 scribendum ergo quam diligentissime et quam plurimum. nam ut terra alte effossa generandis alendisque seminibus fecundior fit, sic profectus 30 non a summo petitus studiorum fructus et fundit uberius et fidelius continet. nam sine hac quidem conscientia ipsa illa ex tempore dicendi facultas inanem modo loquacitatem dabit et verba in labris nascentia. 3 illic radices, illic fundamenta sunt, illic opes velut sanctiore quodam aerario 35 conditae, unde ad subitos quoque casus, cum res exiget, proferantur. vires faciamus ante omnia, quae sufficiant la-

bori certaminum et usu non exhauriantur. 4 nihil enim rerum ipsa natura voluit magnum effici cito praeposuitque pulcherrimo cuique operi difficultatem, quae nascendi quoque hanc fecerit legem, ut maiora animalia diutius visceribus  
5 parentis continerentur.

Sed cum sit duplex quaestio, quo modo et quae maxime scribi oporteat, iam hinc ordinem sequar. 5 sit primo vel tardus, dum diligens stilus, quaeramus optima nec protinus offerentibus se gaudeamus, adhibeatur iudicium inventis,  
10 dispositio probatis: dilectus enim rerum verborumque agendus est et pondera singulorum examinanda. post subeat ratio conlocandi versenturque omni modo numeri, non ut quodque se proferet verbum occupet locum. 6 quae quidem ut diligentius exequamur, repetenda saepius erunt  
15 scriptorum proxima. nam praeter id, quod sic melius iunguntur prioribus sequentia, calor quoque ille cogitationis, qui scribendi mora refrixit, recipit ex integro vires et velut repetito spatio sumit impetum: quod in certamine saliendi fieri videmus, ut conatum longius petant et ad illud, quo  
20 contenditur, spatium cursu ferantur, utque in iaculando bracchia reducimus et expulsuri tela nervos retro tendimus. 7 interim tamen, si feret flatus, danda sunt vela, dum nos indulgentia illa non fallat: omnia enim nostra, dum nascuntur, placent: alioqui nec scriberentur. sed redeamus ad  
25 iudicium et retractemus suspectam facilitatem. 8 sic scripsisse Sallustium accepinus, et sane manifestus est etiam ex opere ipso labor. Vergilium quoque paucissimos die composuisse versus auctor est Varius. oratoris quidem alia condicio est: itaque hanc moram et sollicitudinem initiis impero.  
30 9 nam primum hoc constituendum, hoc optinendum est, ut quam optime scribamur: celeritatem dabit consuetudo. paulatim res facilius se ostendent, verba respondebunt, compositio sequetur, cuncta denique ut in familia bene instituta in officio erunt. 10 summa haec est rei: cito scribendo non fit  
35 ut bene scribatur, bene scribendo fit ut cito. sed tum maxime, cum facultas illa contigerit, resistamus [ut provideamus] et efferentis se equos frenis quibusdam coerceamus,

quod non tam moram faciet quam novos impetus dabit. neque enim rursus eos, qui robur aliquod in stilo fecerint, ad infelicem calumniandi se poenam alligandos puto. 11 nam quo modo sufficere officiis civilibus possit, qui singulis actionum partibus insenescat? sunt autem quibus nihil sit 5 satis, omnia mutare, omnia aliter dicere quam occurrit velint, increduli quidam et de ingenio suo pessime meriti, qui diligentiam putant facere sibi scribendi difficultatem. 12 nec promptum est dicere, utros peccare validius putem, quibus omnia sua placent an quibus nihil. accidit enim etiam in- 10 geniosis adolescentibus frequenter, ut labore consumantur et in silentium usque descendant nimia bene dicendi cupiditate. qua de re memini narrasse mihi Iulium Secundum illum, aequalem meum atque a me, ut notum est, familiariter amatum, mirae facundiae virum, infinitae tamen curae, quid 15 esset sibi a patruo suo dictum. 13 is fuit Iulius Florus, in eloquentia Galliarum, quoniam ibi demum exercuit eam, princeps, alioqui inter paucos disertus et dignus illa propinquitate. is cum Secundum, scholae adhuc operatum, tristem forte vidisset, interrogavit, quae causa frontis tam adductae? 20 14 nec dissimulavit adolescens, tertium iam diem esse, quod omni labore materiae ad scribendum destinatae non inveniret exordium, quo sibi non praesens tantum dolor, sed etiam desperatio in posterum fieret. tum Florus adridens, numquid tu, inquit, melius dicere vis quam potes? 15 ita se 25 res habet: curandum est, ut quam optime dicamus, dicendum tamen pro facultate: ad profectum enim opus est studio, non indignatione. ut possimus autem scribere etiam plura celerius, non exercitatio modo praestabit, in qua sine dubio multum est, sed etiam ratio: si non resupini spectantesque 30 tectum et cogitationem murmure agitantes expectaverimus, quid obveniat, sed quid res poscat, quid personam deceat, quod sit tempus, qui iudicis animus, intuiti humano quodam modo ad scribendum accesserimus. sic nobis et initia et quae secuntur natura ipsa praescribit. 16 certa sunt enim 35 pleraque et, nisi coniveamus, in oculos incurrunt: ideoque nec indocti nec rustici diu quaerunt, unde incipiant, quo



pudendum est magis, si difficultatem facit doctrina. non  
 ergo semper putemus optimum esse quod latet: immutesca-  
 mus alioqui, si nihil dicendum videatur, nisi quod non  
 invenimus. 17 diversum est huic eorum vitium, qui primo  
 5 decurrere per materiam stilo quam velocissimo volunt et  
 sequentes calorem atque impetum ex tempore scribunt: hanc  
 silvam vocant. repetunt deinde et componunt quae effu-  
 derant: sed verba emendantur et numeri, manet in rebus  
 temere congestis quae fuit levitas. 18 protinus ergo adhi-  
 10 bere curam rectius erit atque ab initio sic opus ducere, ut  
 caelandum, non ex integro fabricandum sit. aliquando tamen  
 adfectus sequemur, in quibus fere plus calor quam diligentia  
 valet.

Satis apparet ex eo, quod hanc scribentium negligentiam  
 15 damno, quid de illis dictandi deliciis sentiam. 19 nam in  
 stilo quidem quamlibet properato dat aliquam cogitationi mo-  
 ram non consequens celeritatem eius manus: ille, cui dictamus,  
 urget, atque interim pudet etiam dubitare aut resistere aut  
 mutare quasi conscium infirmitatis nostrae timentis. 20 quo  
 20 fit ut non rudia tantum et fortuita, sed inpropria interim, dum  
 sola est conectendi sermonis cupiditas, effluant, quae nec scri-  
 bentium curam nec dicentium impetum consequantur. at idem  
 ille, qui excipit, si tardior in scribendo aut incertior in legendo  
 velut offensator fuit, inhibetur cursus, atque omnis, quae erat,  
 25 concepta mentis intentio mora et interdum iracundia excutitur.  
 21 tum illa, quae altiore animi motum secuntur quaeque ipsa  
 animum quodammodo concitant, quorum est iactare manum,  
 torquere vultum, *femur* et latus interim obiurgare, quaeque  
 Persius notat, cum leviter dicendi genus significat, nec plu-  
 30 teum inquit caedit nec demorsos sapit unguis, etiam  
 ridicula sunt, nisi cum soli sumus. 22 denique ut semel quod  
 est potentissimum dicam, secretum, quod dictando perit, atque  
 liberum arbitris locum et quam altissimum silentium scribent-  
 ibus maxime convenire nemo dubitaverit. non tamen protinus  
 35 audiendi qui credunt aptissima in hoc nemora silvasque, quod  
 illa caeli libertas locorumque amoenitas sublimem animum et  
 beatorem spiritum parent. 23 mihi certe iucundus hic magis

quam studiorum hortator videtur esse secessus. namque illa, quae ipsa delectant, necesse est avocent ab intentione operis destinati. neque enim se bona fide in multa simul intendere animus totum potest, et quocumque respexit, desinit intueri quod propositum erat. 24 quare silvarum amoenitas et prae- 5 terlabentia flumina et inspirantes ramis arborum aurae volucrumque cantus et ipsa late circumspiciendi libertas ad se trahunt, ut mihi remittere potius voluptas ista videatur cogitationem quam intendere. 25 Demosthenes melius, qui se in locum, ex quo nulla exaudiri vox et ex quo nihil prospici pos- 10 set, recondebat, ne aliud agere mentem cogerent oculi. ideoque lucubrantibus silentium noctis et clausum cubiculum et lumen unum velut *secretos* maxime teneat. 26 sed cum in omni studiorum genere, tum in hoc praecipue bona valetudo, quaeque eam maxime praestat, frugalitas, necessaria est, cum tem- 15 pora ab ipsa rerum natura ad quietem refectionemque nobis data in acerrimum laborem convertimus. cui tamen non plus inrogandum est quam quod somno supererit, haud deerit. 27 obstat enim diligentiae scribendi etiam fatigatio et abunde, si vacet, lucis spatia sufficiunt, occupatos in noctem necessitas 20 agit. est tamen lucubratio, quotiens ad eam integri ac refectionis venimus, optimum secreti genus.

28 Sed silentium et secessus et undique liber animus ut sunt maxime optanda, ita non semper possunt contingere, ideoque non statim, si quid obstrepet, abiciendi codices erunt et deplo- 25 randus dies, verum incommodis repugnandum et hic faciendus usus, ut omnia quae impediunt vincat intentio: quam si tota mente in opus ipsum derexeris, nihil eorum, quae oculis vel auribus incursant, ad animum perveniet. 29 an vero frequenter etiam fortuita hoc cogitatio praestat, ut obvios non videamus 30 et itinere deerremus: non consequemur idem, si et voluerimus? non est indulgendum causis desidiae. nam si nonnisi refectionis, nonnisi hilares, nonnisi omnibus aliis curis vacantes studendum existimarimus, semper erit propter quod nobis ignoscamus. 30 quare in turba, itinere, conviviiis etiam faciat sibi cogitatio 35 ipsa secretum. quid alioqui fiet, cum in medio foro, tot circumstantibus iudiciis, iurgiis, fortuitis etiam clamoribus, erit subito

continua oratione dicendum, si particulas, quas ceris mandamus, nisi in solitudine reperire non possumus? propter quae idem ille tantus amator secreti Demosthenes in litore, in quo se maximo cum sono fluctus inlideret, meditans consuescebat  
 5 contionum fremitus non expavescere.

31 Illa quoque minora (sed nihil in studiis parvum est) non sunt transeunda: scribi optime ceris, in quibus facillima est ratio delendi, nisi forte visus infirmior membranarum potius  
 10 usum exiget, quae ut iuvant aciem, ita crebra relatione, quoad frangunt. 32 relinquendae autem in utrolibet genere contra erunt vacuae tabellae, in quibus libera adiciendo sit excursio. nam interim pigritiam emendandi angustiae faciunt aut certe novorum interpositione priora confundunt. ne latas quidem  
 15 ultra modum esse ceras velim, expertus iuvenem studiosum alioqui praelongos habuisse sermones, quia illos numero versuum metiebatur, idque vitium, quod frequenti admonitione corrigi non potuerat, mutatis codicibus esse sublatum. 33 debet vacare etiam locus, in quo notentur quae scribentibus solent  
 20 extra ordinem, id est ex aliis, quam qui sunt in manibus loci, occurrere. inrumpunt enim optimi nonnumquam sensus, quos neque inserere oportet neque differre tutum est, quia interim elabuntur, interim memoriae sui intentos ab alia inventione declinant ideoque optime sunt in deposito.

25 IV. 1 Sequitur emendatio, pars studiorum longe utilissima: neque enim sine causa creditum est stilum non minus agere, cum delet. huius autem operis est adicere, detrahere, mutare. sed facilius in iis simpliciusque iudicium, quae replenda vel  
 30 deicienda sunt: premere vero tumentia, humilia extollere, luxuriantia adstringere, inordinata digerere, soluta componere, exultantia coercere duplicis operae: nam et damnanda sunt quae placuerant et invenienda quae fugerant. 2 nec dubium est optimum esse emendandi genus, si scripta in aliquod tempus  
 35 reponantur, ut ad ea post intervallum velut nova atque aliena redeamus, ne nobis scripta nostra tamquam recentes fetus blandiantur. 3 sed neque hoc contingere semper potest praesertim oratori, cui saepius scribere ad praesentis usus necesse

est, et ipsa emendatio finem habeat. sunt enim qui ad omnia scripta tanquam vitiosa redeant et, quasi nihil fas sit rectum esse quod primum est, melius existiment quidquid est aliud, idque faciant, quotiens librum in manus resumpserunt, similes medicis etiam integra secantibus. accidit itaque ut cicatricosa 5 sint et exsanguia et cura peiora. 4 sit ergo aliquando quod placeat aut certe quod sufficiat, ut opus poliat lima, non exterat. temporis quoque esse debet modus. nam quod Cinnæ Smyrnæ novem annis accepimus scriptam et panegyricum Isocratis, qui parcissime, decem annis dicunt elaboratum, ad 10 oratorem nihil pertinet, cuius nullum erit, si tam tardum fuerit, auxilium.

V. 1 Proximum est, ut dicamus, quæ præcipue scribenda sint *ἐν* parantibus. *non est huius* quidem operis, ut explicemus, quæ sint materiae, quæ prima aut secunda aut deinceps trac- 15 tanda sint (nam id factum est iam primo libro, quo puerorum, et secundo, quo iam robustorum studiis ordinem dedimus), sed, de quo nunc agitur, unde copia ac facilitas maxime veniat.

2 Vertere græca in latinum veteres nostri oratores optimum iudicabant. id se L. Crassus in illis Ciceronis de Oratore 20 libris dicit factitasse: id Cicero sua ipse persona frequentissime præcipit, quin etiam libros Platonis atque Xenophontis edidit hoc genere translato: id Messalæ placuit, multæque sunt ab eo scriptæ ad hunc modum orationes, adeo ut etiam cum illa Hyperidis pro Phryne difficillima Romanis subtilitate conten- 25 deret. et manifesta est exercitationis huiusce ratio. 3 nam et rerum copia græci auctores abundant et plurimum artis in eloquentiam intulerunt et hos transferentibus verbis uti optimis licet: omnibus enim utimur nostris. figuras vero, quibus maxime ornatur oratio, multas ac varias excogitandi etiam 30 necessitas quædam est, quia plerumque a græcis romana dissentiant.

4 Sed et illa ex latinis conversio multum et ipsa contulerit. ac de carminibus quidem neminem credo dubitare, quo solo genere exercitationis dicitur usus esse Sulpicius. 35 nam et sublimis spiritus ad tollere orationem potest, et verba poetica libertate audaciora non præsumunt eadem proprie

dicendi facultatem. sed et ipsis sententiis adicere licet oratorium robur et omissa supplere et effusa substringere. 5 neque ego paraphrasim esse interpretationem tantum volo, sed circa eosdem sensus certamen atque aemulationem. ideoque  
5 ab illis dissentio, qui vertere orationes latinas vetant, quia optimis occupatis, quidquid aliter dixerimus, necesse sit esse deterius. nam neque semper est desperandum aliquid illis, quae dicta sunt, melius posse reperiri, neque adeo icunam ac pauperem natura eloquentiam fecit, ut una de re bene  
10 dici nisi semel non possit. 6 nisi forte histrionum multa circa voces easdem variare gestus potest, orandi minor vis, ut dicatur aliquid, post quod in eadem materia nihil dicendum sit. sed esto neque melius quod invenimus esse neque par, est certe proximis locus. 7 an vero ipsi non bis ac  
15 saepius de eadem re dicimus et quidem continuas nonnumquam sententias? nisi forte contendere nobiscum possumus, cum aliis non possumus. nam si uno genere bene diceretur, fas erat existimari praeclusam nobis a prioribus viam: nunc vero innumerabiles sunt modi plurimaeque eodem viae du-  
20 cunt. 8 sua brevitati gratia, sua copiae, alia translatis virtus, alia propriis, hoc oratio recta, illud figura declinata commendat. ipsa denique utilissima est exercitationi difficultas. quid quod auctores maximi sic diligentius cognoscuntur? non enim scripta lectione secura transeurrimus, sed tractamus singula  
25 et necessario introspicimus et, quantum virtutis habeant, vel hoc ipso cognoscimus, quod imitari non possumus.

9 Nec aliena tantum transferre, sed etiam nostra pluribus modis tractare proderit, ut ex industria sumamus sententias quasdam easque versemus quam numerosissime, velut eadem  
30 cera aliae aliaeque formae duci solent. 10 plurimum autem parari facultatis existimo ex simplicissima quaque materia. nam illa multiplici personarum, causarum, temporum, locorum, dictorum, factorum diversitate facile delitescet infirmitas, tot se undique rebus, ex quibus aliquam adprehendas, offer-  
35 rentibus. 11 illud virtutis indicium est, fundere quae natura contracta sunt, augere parva, varietatem similibus, voluptatem expositis dare et bene dicere multa de paucis.



In hoc optime facient infinitae quaestiones, quas vocari thesis diximus, quibus Cicero iam princeps in re publica exerceri solebat. 12 his confinis est destructio et confirmatio sententiarum. nam cum sit sententia decretum quoddam atque praeceptum, quod de re, idem de iudicio rei quaeri 5 potest. tum loci communes, quos etiam scriptos ab oratoribus scimus. nam qui haec recta tantum et in nullos flexus recedentia copiose tractaverit, utique in illis plures excursus recipientibus magis abundabit eritque in omnis causas paratus: 13 omnes enim generalibus quaestionibus constant. 10 nam quid interest ‘Cornelius tribunus plebis, quod codicem legerit, *rectene* reus sit’, an quaeramus: ‘violeturne maiestas, si magistratus rogationem suam populo ipse recitarit?’ ‘Milo Clodium rectene occiderit’ veniat in iudicium, an ‘oporteatne insidiatorem interfici vel perniciosum rei publicae civem, 15 etiamsi non insidietur?’ ‘Cato Marciam honestene tradiderit Hortensio’, an ‘conveniatne res talis bono viro?’ de personis indicatur, sed de rebus contenditur. 14 declamationes vero, quales in scholis rhetorum dicuntur, si modo sunt ad veritatem accommodatae et orationibus similes, non tantum dum 20 adulescit profectus, sunt utilissimae, quia inventionem et dispositionem pariter exercent, sed etiam cum est consummatus ac iam in foro clarus: alitur enim atque enitescit velut pabulo lactiore facundia et adsidua contentionum asperitate fatigata renovatur. 15 quapropter historiae nonnumquam 25 ubertas in aliqua exercendi stili parte ponenda et dialogorum libertate gestiendum. ne carmine quidem ludere contrarium fuerit, sicut athletae, remissa quibusdam temporibus ciborum atque exercitationum certa necessitate, otio et iucundioribus epulis reficiuntur. 16 ideoque mihi videtur M. Tullius tantum 30 intulisse eloquentiae lumen, quod in hos quoque studiorum secessus excurrit. nam si nobis sola materia fuerit ex litibus, necesse est deteratur fulgor et durescat articulus et ipse ille mucro ingenii cotidiana pugna retundatur.

17 Sed quemadmodum forensibus certaminibus exercita- 35 tos et quasi militantis reficit ac reparat haec velut sagina dicendi, sic adulescentes non debent nimium in falsa rerum

imagine detineri et inanibus *se* simulacris usque adeo, ut  
 difficilis ab his digressus sit, adsuefacere, ne ab illa, in qua  
 prope consenuerunt, umbra vera discrimina velut quendam  
 solem reformident. 18 quod accidisse etiam Porcio Latroni,  
 5 qui primus clari nominis professor fuit, traditur, ut, cum ei  
 summam in scholis opinionem optinenti causa in foro esset  
 oranda, impense petierit, uti subsellia in basilicam transfer-  
 rentur. ita illi caelum novum fuit, ut omnis eius eloquentia  
 contineri tecto ac parietibus videretur. 19 quare iuuenis, qui  
 10 rationem inveniendi eloquendique a praeceptoribus diligenter  
 acceperit (quod non est infiniti operis, si docere sciant et  
 velint), exercitationem quoque modicam fuerit consecutus,  
 oratorem sibi aliquem, quod apud maiores fieri solebat, deli-  
 gat, quem sequatur, quem imitetur: iudiciis intersit quam  
 15 plurimis et sit certaminis, cui destinatur, frequens spectator.  
 20 tum causas vel easdem, quas agi audierit, stilo et ipse  
 componat, vel etiam alias, veras modo, et utrimque tractet et,  
 quod in gladiatoribus fieri videmus, decretoriis <sup>armentis</sup> exerceatur, ut  
 fecisse Brutum diximus pro Milone. melius hoc quam rescri-  
 20 bere veteribus orationibus, ut fecit Cestius contra Ciceronis  
 actionem habitam pro eodem, cum alteram partem satis nosse  
 non posset ex sola defensione.

21 Citius autem is idoneus erit iuuenis, quem praeceptor  
 coegerit in declamando quam simillimum esse veritati et per  
 25 totas ire materias, quarum nunc facillima et maxime favorabilia  
 decerpunt. obstant huic, quod secundo loco posui, fere turba  
 discipulorum et consuetudo classium certis diebus audienda-  
 rum, nonnihil etiam persuasio patrum numerantium potius de-  
 clamationes quam aestimantium. 22 sed, quod dixi primo, ut  
 30 arbitror, libro, nec ille se bonus praeceptor maiore numero  
 quam sustinere possit onerabit et nimiam loquacitatem recidet,  
 ut omnia, quae sunt in controversia, non, ut quidam volunt,  
 quae in rerum natura, dicantur, et vel longiore potius dierum  
 spatio laxabit dicendi necessitatem vel materias dividere per-  
 35 mittet. 23 *una enim* diligenter effecta plus proderit quam  
 plures inchoatae et quasi degustatae. propter quod accidit,  
 ut nec suo loco quidque ponatur, nec illa quae prima sunt

servent suam legem, iuvenibus flosculos omnium partium in ea quae sunt dicturi congerentibus: quo fit ut timentes, ne sequentia perdant, priora confundant.

VI. 1 Proxima stilo cogitatio est, quae et ipsa vires ab hoc accipit et est inter scribendi laborem extemporalemque 5 fortunam media quaedam et nescio an usus frequentissimi. nam scribere non ubique nec semper possumus, cogitationi temporis ac loci plurimum est. haec paucis admodum horis magnas etiam causas complectitur: haec, quotiens intermissus est somnus, ipsis noctis tenebris adiuvatur: haec inter medios 10 rerum actus aliquid invenit vacui nec otium patitur. 2 neque vero rerum ordinem modo, quod ipsum satis erat, intra se ipsa disponit, sed verba etiam copulat totamque ita contexit orationem, ut ei nihil praeter manum desit: nam memoriae quoque plerumque inhaerent fidelius quae nulla scribendi securitate 15 laxantur.

Sed ne ad hanc quidem vim cogitandi perveniri potest aut subito aut cito. 3 nam primum facienda multo stilo forma est, quae nos etiam cogitantis sequatur: tum adsumendus usus paulatim, ut pauca primum complectamur animo, quae reddi 20 fideliter possint, mox per incrementa tam modica, ut onerari se labor ille non sentiat, augenda vis et exercitatione multa continenda est, quae quidem maxima ex parte memoria constat: ideoque aliqua mihi in illum locum differenda sunt. 4 eo tandem pervenit, ut is, cui non refragetur ingenium, acri studio 25 adiutus tantum consequatur, ut ei tam quae cogitarit quam quae scripserit atque edidicerit in dicendo fidem servent. Cicero certe Graecorum Metrodorum Scepsium et Empylum Rhodium nostrorumque Hortensium tradidit quae cogitaverant ad verbum in agendo rettulisse. 30

5 Sed si forte aliqui inter dicendum offulserit extemporalis color, non superstitiose cogitatis demum est inhaerendum. neque enim tantum habent curae, ut non sit dandus et fortunae locus, cum saepe etiam scriptis ea quae subito nata sunt inserantur. ideoque totum hoc exercitationis genus ita instituen- 35 dum est, ut et digredi ex eo et regredi in id facile possimus. 6 nam ut primum est domo adferre paratam dicendi copiam

et certam, ita refutare temporis munera longe stultissimum est. quare cogitatio in hoc praeparetur, ut nos fortuna decipere non possit, adiuvari possit. id autem fiet memoriae viribus, ut illa, quae complexi animo sumus, fluant secunda, non sollicitos et  
 5 respicientes et una spe suspensos recordationis non sinant providere: alioqui vel extemporalem temeritatem malo quam male cohaerentem cogitationem. 7 peius enim quaeritur retrorsus, quia, dum illa desideramus, ab aliis avertimur, et ex memoria potius res petimus quam ex materia. plura sunt autem, si ut  
 10 cumque quaerendum est, quae inveniri possunt quam quae inventa sunt.

VII. 1 Maximus vero studiorum fructus est et velut praemium quoddam amplissimum longi laboris ex tempore dicendi facultas, quam qui non erit consecutus, mea quidem sententia  
 15 civilibus officiis renuntiabit et solam scribendi facultatem potius ad alia opera convertet. vix enim bonae fidei viro convenit auxilium in publicum polliceri, quod praesentissimis quibusque periculis desit, instar portus, ad quem navis accedere nisi lenibus ventis vecta non possit: 2 siquidem innumerabiles  
 20 accidunt subitae necessitates vel apud magistratus vel repraesentatis iudiciis continuo agendi. quarum si qua, non dico cuicumque innocentium civium, sed amicorum ac propinquorum alicui evenerit, stabitne mutus et salutarem petentibus vocem statimque, si non succurratur, perituris moras et seces-  
 25 sum et silentium quaeret, dum illa verba fabricentur et memoriae insidant et vox ac latus praeparetur? 3 quae vero patitur hoc ratio, ut quisquam possit orator aliquando omittere casus? quid, cum adversario respondendum erit, fiet? nam saepe ea, quae opinati sumus et contra quae scripsimus, fallunt, ac tota  
 30 subito causa mutatur, atque ut gubernatori ad incursus tempestatum, sic agenti ad varietatem causarum ratio mutanda est. 4 quid porro multus stilus et adsidua lectio et longa studiorum aetas facit, si manet eadem quae fuit incipientibus difficultas? perisse profecto confitendum est praeteritum laborem, cui semper  
 35 idem laborandum est. neque ego hoc ago, ut ex tempore dicere malit, sed ut possit. id autem maxime hoc modo consequemur.



5 Nota sit primum dicendi via: neque enim prius contingere cursus potest quam scierimus, quo sit et qua perveniendum. nec satis est non ignorare quae sint causarum iudicialium partes, aut quaestionum ordinem recte disponere, quamquam ista sunt praecipua, sed quid quoque loco primum sit ac 5 secundum et deinceps: quae ita sunt natura copulata, ut mutari aut intervelli sine confusione non possint. 6 quisquis autem via dicet, ducetur ante omnia rerum ipsa serie velut duce, propter quod homines etiam modice exercitati facillime tenorem in narrationibus servant. deinde, quid quoque loco 10 quaerant, scient, nec circumspectabunt nec offerentibus se aliunde sensibus turbabuntur nec confundent ex diversis orationem velut salientes huc illuc nec usquam insistentes. postremo habebunt modum et finem, qui esse citra divisionem nullus potest. 7 expletis pro facultate omnibus, quae proposuerint, 15 pervenisse se ad ultimum sentient.

Et haec quidem ex arte, illa vero ex studio. ut copiam sermonis optimi, quemadmodum praeceptum est, comparemus, multo ac fideli stilo sic formetur oratio, ut scriptorum colorem etiam quae subito effusa sint reddant, ut, cum multa scripserimus, etiam multa dicamus. 8 nam consuetudo et exercitatio facilitatem maxime parit: quae si paulum intermissa fuerit, non velocitas illa modo tardatur, sed ipsum *os* coit atque concurrit. quamquam enim opus est naturali quadam mobilitate animi, ut, dum proxima dicimus, struere ulteriora possimus semperque 25 nostram vocem provisa et formata cogitatio excipiat: 9 vix tamen aut natura aut ratio in tam multiplex officium diducere animum queat, ut inventioni, dispositioni, elocutioni, ordini rerum verborumque, tum iis, quae dicit, quae subiuncturus est, quae ultra spectanda sunt, adhibita vocis, pronuntiationis, 30 gestus observatione simul sufficiat. 10 longe enim praecedat oportet intentio ac prae se res agat, quantumque dicendo consumitur, tantum ex ultimo prorogetur, ut, donec perveniamus ad finem, non minus prospectu procedamus quam gradu, si non insistentes offensantesque brevia illa atque concisa singultantium modo eiecturi sumus.

11 Est igitur usus quidam irationalis, quam Graeci *ἄλογον*



ΤΡΙΒΗΝ vocant, qua manus in scribendo decurrit, qua oculi  
 totos simul in lectione versus flexusque eorum et transitus in-  
 tuentur et ante sequentia vident quam priora dixerunt. quo  
 constant miracula illa in scaenis pilariorum ac ventilatorum, ut  
 5 ea quae emiserint ultro venire in manus credas et qua iubentur  
 decurrere. 12 sed hic usus ita proderit, si ea de qua locuti  
 sumus ars antecesserit, ut ipsum illud, quod in se rationem non  
 habet, in ratione versetur. nam mihi ne dicere quidem videtur  
 nisi qui disposite, ornate, copiose dicit, sed tumultuari. 13  
 10 nec fortuiti sermonis contextum mirabor umquam, quem iur-  
 gantibus etiam mulierculis superfluere video: quodsi calor ac  
 spiritus tulit, frequenter accidit ut successum extemporalem  
 consequi cura non possit. 14 deum tunc adfuisse, cum id  
 evenisset, veteres oratores, ut Cicero, dictitabant. sed ratio  
 15 manifesta est. nam bene concepti adfectus et recentes rerum  
 imagines continuo impetu feruntur, quae nonnumquam mora  
 stili refrigescunt et dilatae non revertuntur. utique vero, cum  
 infelix illa verborum cavillatio accessit et cursus ad singula  
 vestigia restitit, non potest ferri contorta vis, sed, ut optime  
 20 vocum singularum cedat electio, non continua, sed composita  
 est.

15 Quare capiendae sunt illae, de quibus dixi, rerum  
 imagines, quas vocari ΦΑΝΤΑΣΙΑΣ indicavimus, omniaque, de  
 quibus dicturi erimus, personae, quaestiones, spes, metus  
 25 habenda in oculis, in adfectus recipienda: pectus est enim,  
 quod disertos facit, et vis mentis. ideoque imperitis quoque,  
 si modo sunt aliquo adfectu concitati, verba non desunt. 16  
 tum intendendus animus, non in aliquam rem unam, sed in  
 plures simul continuas, ut, si per aliquam rectam viam mit-  
 30 tamus oculos, simul omnia quae sunt in ea circaque intuemur,  
 non ultimum tantum videmus, sed usque ad ultimum. addit  
 ad dicendum etiam pudor stimulos, mirumque videri potest,  
 quod, cum stilus secreto gaudeat atque omnis arbitros re-  
 formidet, 17 extemporalis actio auditorum frequentia, ut miles  
 35 congestu signorum, excitatur. namque et difficiliorem cogita-  
 tionem exprimit et expellit dicendi necessitas, et secundos  
 impetus augeat placendi cupido. adeo praemium omnia spec-

tant, ut eloquentia quoque, quamquam plurimum habeat in se voluptatis, maxime tamen praesenti fructu laudis opinionisque ducatur. 18 nec quisquam tantum fidat ingenio, ut id sibi speret incipienti statim posse contingere, sed, sicut in cogitatione praecepimus, ita facilitatem quoque extemporalem 5 a parvis initiis paulatim perducemus ad summam, quae neque perfici neque contineri nisi usu potest. 19 ceterum pervenire eo debet, ut cogitatio non utique melior sit ea, sed tutior, cum hanc facilitatem non in prosa modo multi sint consecuti, sed etiam in carmine, ut Antipater Sidonius et Licinius Archias: 10 credendum enim Ciceroni est, non quia nostris quoque temporibus non et fecerint quidam hoc et faciant. quod tamen non ipsum tam probabile puto (neque enim habet aut usum res aut necessitatem) quam exhortandis in hanc spem, qui foro praeparantur, utile exemplum. 20 neque vero tanta sit 15 umquam fiducia facilitatis, ut non breve saltem tempus, quod nusquam fere deerit, ad ea quae dicturi sumus dispicienda sumamus, quod quidem in iudiciis ac foro datur semper: neque enim quisquam est, qui causam quam non didicerit agat. 21 declamatores quosdam perversa ducit ambitio, ut 20 exposita controversia protinus dicere velint, quin etiam, quod est in primis frivolum ac scaenicum, verbum petant, quo incipiant. sed tam contumeliosos in se ridet invicem eloquentia, et qui stultis videri eruditi volunt, stulti eruditis videntur. 22 si qua tamen fortuna tam subitam fecerit agendi 25 necessitatem, mobiliore quodam opus erit ingenio, et vis omnis intendenda rebus et in praesentia remittendum aliquid ex cura verborum, si consequi utrumque non dabitur. tum et tardior pronuntiatio moras habet et suspensa ac velut dubitans oratio, ut tamen deliberare, non haesitare videamur. 23 hoc, 30 dum egredimur e portu, si nos nondum aptatis satis armamenti aget ventus, deinde paulatim simul euntes aptabimus vela et disponemus rudentes et inpleri sinus optabimus. id potius, quam se inani verborum torrenti dare quasi tempestatibus quo volent auferendum.

35

24 Sed non minore studio continetur haec facultas quam paratur: ars enim semel percepta non rapitur, stilus quoque

intermissione paulum admodum de celeritate deperdit : promptum hoc et in expedito positum exercitatione sola continetur. hac uti sic optimum est, ut cotidie dicamus audientibus pluribus, maxime de quorum simus iudicio atque opinione sol-  
 5 liciti : rarum est enim, ut satis se quisque vereatur. vel soli tamen dicamus potius quam omnino non dicamus. 25 est et illa exercitatio cogitandi totasque materias vel silentio (dum tamen quasi dicat intra se ipsum) perseguendi, quae nullo non et tempore et loco, quando non aliud agimus,  
 10 explicari potest, et est in parte utilior quam haec proxima : 26 diligentius enim componitur quam illa, in qua contextum dicendi intermittere veremur. rursus in alia plus prior confert, vocis firmitatem, oris facilitatem, motum corporis, qui et ipse, ut dixi, excitat oratorem et iactatione manus, pedis sup-  
 15 plosione, sicut cauda leones facere dicuntur, hortatur. 27 studendum vero semper et ubique. neque enim fere tam est ullus dies occupatus, ut nihil lucrativae, ut Cicero Brutum facere tradit, operae ad scribendum aut legendum aut dicen-  
 20 dum rapi aliquo momento temporis possit : siquidem C. Carbo etiam in tabernaculo solebat hac uti exercitatione dicendi. 28 ne id quidem tacendum est, quod eidem Ciceroni placet, nullum nostrum usquam negligentem esse sermonem : quidquid loquemur ubicumque, sit pro sua scilicet portione perfectum. scribendum certe numquam est magis, quam cum  
 25 multa dicemus ex tempore. ita enim servabitur pondus et innatans illa verborum facilitas in altum reducetur, sicut rustici proximas vitis radices amputant, quae illam in summum solum ducunt, ut inferiores penitus descendendo firmentur. 29 ac nescio an utrumque, cum cura et studio fecerimus,  
 30 invicem prosit, ut scribendo dicamus diligentius, dicendo scribamus facilius. scribendum ergo, quotiens licebit, si id non dabitur, cogitandum : ab utroque exclusi debent tamen id efficere, ut neque deprensus orator neque litigator destitutus esse videatur.

35 30 Plerumque autem multa agentibus accidit, ut maxime necessaria et utique initia scribant, cetera quae domo adferunt cogitatione complectantur, subitis ex tempore occurrant : quod

fecisse M. Tullium commentariis ipsius apparet. sed feruntur aliorum quoque et inventi forte, ut eos dicturus quisque composuerat, et in libros digesti, ut causarum quae sunt actae a Servio Sulpicio, cuius tres orationes extant : sed hi de quibus loquor commentarii ita sunt exacti, ut ab ipso mihi in memoria posteritatis videantur esse compositi. 31 nam Ciceronis ad praesens modo tempus aptatos libertus Tiro contraxit : quos non ideo excuso, quia non probem, sed ut sint magis admirabiles. in hoc genere prorsus recipio hanc brevem annotationem libellosque, qui vel manu teneantur et ad quos interim respicere fas sit. 32 illud, quod Laenas praecipit, displicet mihi, in his quae scripserimus velut summas in commentarium et capita conferre. facit enim ediscendi negligentiam haec ipsa fiducia et lacerat ac deformat orationem. ego autem ne scribendum quidem puto, quod simus memoria persecuturi : nam hic quoque accidit, ut revocet nos cogitatio ad illa elaborata nec sinat praesentem fortunam experiri. 33 sic anceps inter utrumque animus aestuat, cum et scripta perdidit et non quaerit nova. sed de memoria destinatus est libro proximo locus nec huic parti subiungendus, quia sunt alia prius nobis dicenda.



## ARGUMENT.

### CHAPTER I. OF ACQUIRING A STORE OF WORDS.

§ 1 RULES of elocution (bks. VIII. IX.) unavailing for practice without the habit. Question whether the habit is acquired by writing, or by reading, or by speaking. § 2 None of these will suffice without the others. Writing must give solidity to eloquence, and both need to be guided by reading. On the other hand, masters of every rule of rhetoric are but misers brooding over hoarded gold, unless their eloquence is always 'under arms.' § 3 What is most indispensable, is not necessarily of most importance for the making of an orator. Speaking is most indispensable, and with speaking the art began; next came imitation (§ 8, and ch. II), lastly writing (ch. III—V). § 4 Yet elements, however necessary a stage towards perfection, become less and less important as one advances. The early education of the orator has been described in books I and II. The present question is, how the athlete, who knows every pass, every movement, of his art, is to be trained for the combat; how the student who knows the rules for the invention and arrangement of *things* (*thoughts*), and for the choice and order of *words*, may best apply his theory to practice.

§ 5 He must lay up a stock on which to draw at need, a stock of *things* and of *words*. § 6 *Things* either belong specially to each several case, or are common to a few cases only; *words* are to be provided for all cases alike: if every *thing* had one single *word* belonging to it, the words would at once be suggested by the things. But as it is, some words are more appropriate, finer, more effective, more sonorous, than others; all words therefore must be, not known only, but at call, under view, that the speaker may readily make his choice. § 7 Some learn by rote many synonyms, that they may never be at a loss, nor repeat any word within a short interval. A childish and useless labour: for the crowd of words perplexes the choice.



§ 8 If we aim at true oratory, not at the fluency of a mountebank, we must lay in our stock of words with judgement; reading and hearing the best models, and so learning not only the names of things, but the most suitable place for those names. § 9 All words (excepting on the score of grossness a few, tolerated only in iambic poetry and in the ancient comedy) are in their proper place the best. Even such as would degrade a brilliant passage, are the most appropriate to certain subjects. § 10 The meanings, inflexions, quantities and just order of words, to be learnt only by much hearing and reading. All speech comes to us by hearing; children with no society but that of dumb nurses do not acquire the faculty. § 11 Synonyms, some identical in meaning, as *ensis* and *gladius*; others synonyms only in a secondary sense, having each a distinct primary meaning, as *ferrum* and *muero*. § 12 Catachresis: *sicarii* for 'assassins' generally. Periphrasis: *pressi copia lactis* for 'cheese.' Figures of speech: various ways of expressing *I know*. § 13 Words used for others of like signification: *I understand, I feel, I see*, used for *I know*. Reading will teach us these figures and their use; § 14 *e. g.* that we may say *video* for *intellego*, *muero* for *gladius*, but not *vice versa*. § 15 Reading and hearing not only furnish a stock of words; they awaken independent criticism, and exhibit the actual working of the rules of art.

§§ 16—19 Comparative advantages of hearing and reading. § 16 The speaker by his living voice moves our sympathy for the travail of his thought not less than for the issue of the trial. § 17 The tone and the delivery interpret the speaker's words. Our judgement may however be biassed by the general applause or by our own party-spirit: in reading we are calmer critics. § 18 Modesty restrains a hearer from condemning what all around (a packed audience, it may be) admire. § 19 Or the bad taste of an audience may condemn an excellent speech. Reading is more independent: we may read a passage again and again, till we have it thoroughly digested, ready for imitation.

§§ 20—26 The best writers to be first read. § 20 Reading must be searching; when the details are mastered, the whole must be revised; particularly of speeches, the excellences of which are often purposely concealed. § 21 The orator sometimes lies in wait, saying at the beginning what will not tell till we reach the end; to mark its effect, we must read the whole a second time. § 22 We should acquaint ourselves with the facts of the case, and read the speeches on both sides; as those of Demosthenes and Aeschines 'of the crown;' those of Messala for, of Servius Sulpicius against, Aufidia etc. § 23 Even where the opponents are less evenly matched than these, we may learn from both sides somewhat of the facts in dispute; and so also from two speakers on the same side. § 24 Even the greatest genius flags at times; even Dan Homer nods: we must not assume the perfection of every part even of a masterpiece. § 25 For great men are still men; and indiscriminate admiration may lead us to copy their defects. § 26 On the other hand we must not

be hasty to censure what perhaps we may not understand: of the two, uncritical approbation is more pardonable than constant fault-finding.

§§ 27—30 Study of poetry, § 27 justly recommended by Theophrastus. It adds life, elevation, passion, and just decorum in character, to the orator, refreshing the mind jaded by the daily wranglings of the courts. § 28 He may not rival the poet's licence of word and figure; for poetry is a mere parade, whose end is pleasure, allowing itself even incredible fictions, § 29 and being tied by the necessities of metre, it must needs substitute metaphorical for proper terms, lengthen and shorten and transpose and divide words; the orator's stage is a battle-field, where he strives for the mastery: he cannot turn aside to any by-path, § 30 nor suffer his weapons to rust; but must keep them bright like steel, to strike terror into, not like gold, to tempt, the enemy.

§§ 31—34 Study of history. § 31 History too, though generous fare, to be sparingly used; its very excellences (cf. § 28) are defects in the orator. Poetry in prose, it tells a story, and recalls the past; it does not prove a point, nor bear on a present conflict: by unusual words and daring figures it enlivens its narrative and enhances its author's fame. § 32 Sallust's conciseness, dear to readers of leisure and of taste, is wasted on judges who have neither: Livy's richness will not inform one who craves dry proof, not charms of style. § 33 Cicero thinks even the war trumpet of Thucydides and the Muse-inspired voice of Xenophon useless to the orator. In digressions we may allow the sleek plumpness of history; but the real points in dispute require not the athlete's swelling thews, but the soldier's wiry spring; the gay coat of Demetrius Phalereus suits ill the dust of battle in the courts. § 34 The chief use of history is foreign to the present chapter (which treats of *words*, but see bk. XII c. 4): from it the orator may draw evidence less suspected than that which his client can supply, the evidence of ancient precedent.

§§ 35, 36 Study of philosophy, § 35 necessary because orators have abandoned to philosophers the fairest part of their own province; questions of morality, expediency, theology, are warmly debated, especially by the Socratic schools. § 36 Yet here also (§§ 28, 31) we must not forget the different treatment of the same subjects proper to the law-court and the lecture-room.

§§ 37—42 Choice of authors should be wide. § 37 To name every author and his distinctive merits, an endless task. § 38 Cicero in the *Brutus* occupies many thousands of lines in a survey of Roman oratory, in which only two of his contemporaries are noticed. § 39 Livy's short list: Demosthenes and Cicero, and those orators who most resemble them. § 40 Almost every author is of some use. § 41 If some have written without any regard whatever to posterity, we shall detect them in the course of a few lines, and no long time will have been wasted on the trial. § 42 Many books may contain useful information, which yet cannot increase our vocabulary.

§§ 43—45 Differences of taste. § 43 Some admire none but the manly and natural eloquence of the 'ancients;' others the modern affectation and refinement. § 44 Among those of purer taste, some think that perfect plainness, like the speech of common life, is alone Attic; some love greater fire and vehemence; some, a polished and elaborate style. Of this dispute hereafter (XII 10 § 58 seq.). § 45 At present I will content myself with selecting a few of the best models; the student may add others, who most nearly resemble these. My list does not profess to be exhaustive.

§§ 46—64 GREEK POETRY. a. Epic, didactic, pastoral, elegiac, lyric. §§ 46—51 First Homer, § 46 the example and source of every style of eloquence; rising and falling with his subject, full and concise, gay and severe. § 47 Models of panegyric, encouragement, consolation; in the embassy to Achilles, in the altercation between Agamemnon and Achilles, in the speeches before the assembly, every rule of debate and of counsel is exemplified. § 48 Homer's descriptions of the tender and fierce passions masterly. His introductions by their invocation of the Muse win the readers' favour, and by their brief statement of lofty themes at once instruct them and rivet their attention. § 49 His narratives, similes, examples, digressions, proofs, supply examples to the text-books of rhetoric. § 50 No epilogue is more touching than Priam's prayers at the feet of Achilles. In words, maxims, figures, in the entire arrangement of his work, Homer is divine: it is much to understand, impossible to rival, his greatness. § 51 All writers fall short of him; the epic most of all, whom it is easier to compare with him. § 52 Hesiod fills the Theogony with a string of names; elsewhere he is smooth, rich in moral maxims, and a master in the middle kind of eloquence. § 53 Antimachus in energy, weight of thought and absence of vulgarity, ranks second among epic poets; yet his want of feeling, attractiveness, arrangement and art, places him very far below Homer. § 54 Panyasis has the advantage over Hesiod in his subject, over Antimachus in arrangement; but does not equal the characteristic merits of either. Apollonius Rhodius has no recognised rank, Aristarchus and Aristophanes not having classed their contemporaries; but throughout his work he never falls below a fair standard of excellence. § 55 The subject of Aratus does not allow of passion, or character, or oratory: but he shews himself equal to its demands upon him. The country Muse of Theocritus, admirable of its kind, is too coy for the law-courts. § 56 Pindar, Nicander, Euphorion, Tyrtæus, have their several admirers and imitators. § 57 It were easy to add names from any library catalogue. But we must form the taste by studying the best authors, before we take up those of the second class; § 58 just as, after appeasing hunger by the best dishes, we enjoy for a variety lighter fare. Then (when our taste is formed) we may peruse the elegies of Callimachus and Philetas. § 59 Till certainty of taste is acquired, we must confine our reading and give a colour to our thoughts by the study of the best authors only. Of *iambographi* Ar-

chilochus alone will contribute to the forming of a right habit. § 60 From his force of expression and keen strokes of wit, some think his genius might have rivalled even Homer. § 61 Of lyric poetry Pindar is the peerless master, in grandeur, in maxims, in figures of speech, in the full stream of eloquence. § 62 Stesichorus chooses epic themes, great wars and captains, and does them justice. He might have come next to Homer, if he could have controlled his powers; his faults are the faults of strength run to riot. § 63 Alcaeus deserves all honour for his attacks on tyrants; his diction is concise, grand, careful, and resembles oratory; better fitted for higher themes, he condescends to sing of love. § 64 Simonides excels in appropriateness of expression and a certain charm of style; his chief power lies in awakening pity.

§§ 65—72 GREEK POETRY. b. The drama. § 65 The ancient comedy for pure Attic diction, for freedom of political criticism, for loftiness, elegance and grace, is more fitted than any other class of poetry (Homer always excepted) to form the orator. § 66 Aristophanes, Eupolis, Cratinus, its chief masters. Aeschylus the father of tragedy is sublime, of a high morality, and in diction grand to a fault; but careless and incorrect; hence later poets were allowed at Athens to send in for the prize revised copies of his plays. § 67 Sophocles and Euripides brought tragedy to greater perfection. Waiving the question of their relative poetic worth. we must allow that Euripides is far more instructive to the orator. § 68 His language approaches to that of oratory; indeed some blame him for sinking from the high strains of Sophocles; he abounds in moral maxims; in philosophy he rivals philosophers, in debate pleaders; in the delineation of the passions, especially of grief, he is unrivalled. § 69 He was imitated by Menander, who might of himself suffice to form an orator, for his truth to life, his invention and expression, his power of adapting his language to circumstances and characters and passions. § 70 Some ascribe to him the speeches extant under the name of Charisius; but even in Menander's acknowledged works there are pleadings and soliloquies which satisfy every rule of art. § 71 For declamations, where many characters must be assumed, still more may be derived from him. § 72 He has indeed cast every rival into the shade; still much may be culled from others, especially from Philemon.

§§ 73—75 GREEK HISTORIANS. § 73 The pregnant brevity and force of Thucydides, the natural sweetness and transparency of Herodotus, raise them above all rivals. § 74 Next comes Theopompus, more useful than either to orators, having deserted oratory for history; then Philistus, an imitator of Thucydides, whom he excels in clearness, though far weaker. Ephorus needs the spur. § 75 Clitarchus has genius, but wants honesty. Timagenes revived the study after a long period of neglect. Xenophon will be named (§ 82) among philosophers.

§§ 76—80 ATTIC ORATORS. § 76 Demosthenes, the standard of eloquence, in whom there is no word too much or too little. § 77 Aeschines



is more diffuse; if he has more flesh than D., he has less muscle. Hyperides is charming and neat, but scarcely equal to important causes. § 78 Lysias would be perfect, if an orator's only business were to instruct; he is choice and exact and natural in his diction; yet rather like a clear spring than a full river. § 79 Isocrates is the man of parade rather than of battle; he writes for the lecture-room, not for the courts; he is ready in invention, punctilious to a fault in the arrangement of his words. § 80 Demetrius Phalereus, the last Athenian worthy of the name of orator, is said to have corrupted eloquence; yet he has much ability and readiness, and is preferred by Cicero to all others in the middle kind of eloquence.

§§ 81—84 GREEK PHILOSOPHERS. § 81 Plato as a reasoner and orator stands preeminent; rising as by divine inspiration far above the flats of prose. § 82 Xenophon's unaffected grace might deserve the eulogy passed on Pericles by the comic poets, that Persuasion herself perched on his lips. § 83 In knowledge, fecundity, grace of style, invention, versatility, Aristotle is unsurpassed. Theophrastus owed his name to the divine splendour of his language. § 84 The Stoics upheld a pure morality, and argued with great subtlety in defence of their tenets; grandeur of style they did not affect.

§§ 85—100 ROMAN POETS. § 85 Virgil of all Greek and Roman poets comes next to Homer, § 86 and ranks nearer to him, as Domitius Afer told Q in his youth, than any third poet to Virgil. In the uniform excellence of his work Virgil may surpass even Homer, however little he rivals Homer's choicest passages. § 87 Macer and Lucretius may be read, but not for the language; the former being commonplace, the latter difficult. Varro Atacinus will not add much to our vocabulary, though his translations have merit. § 88 Ennius is like some grove hallowed by its antiquity, more sacred than beautiful. Others, nearer to us in time, are more useful for our turn. Ovid, even in hexameters, is too wanton and gives his fancy the rein, yet in parts admirable. § 89 Cornelius Severus, a better versifier than poet, might have claimed the second place, if he had maintained the high standard of his first book.

The youthful compositions of Serranus display genius and correct taste. § 90 We lately had a great loss in Valerius Flaccus. The strength of Saleius Bassus too was not mellowed by age. Rabirius and Pedo may be taken up at spare moments. Lucan has fire and point, and indeed is rather a model for orators than for poets. § 91 Domitian I would name, had not the cares of government prevented him from becoming the greatest of our poets. Even the productions of his youthful retirement, after he had bestowed an empire, are lofty, learned, every way excellent. His guardian goddess Minerva would reveal to him all her secrets. § 92 Posterity will say more on this score; at present the blaze of his other merits obscures this. 'Forgive me, Caesar, if I twine the poet's ivy with your laurels.' § 93 In elegy we can challenge the Greeks. To me Tibullus seems the most polished and correct in this branch; some prefer Propertius. Ovid is more



uncontrolled than either, Gallus harsher. Satire is all our own; Lucilius, who first cultivated it with success, is by some still preferred to all poets whatsoever. § 94 I consider their praise not less extravagant than the censure of Horace. Lucilius has learning, boldness, wit. Horace is the prince of satirists, polished and chaste in diction. Persius won great fame by a single book. Others still alive are famous now and will have a name hereafter. § 95 Another, medley, form of Satire was founded by the most learned of Romans, Varro. A master of Latin scholarship, of antiquities, of Greek and Roman history, a most voluminous author, he has nevertheless advanced rather our knowledge than our oratorical stores. § 96 Iambics have been only occasionally employed by Catullus, Bibaculus, Horace. This last is the first of lyric poets: at times too grand; everywhere pleasing and graceful, and very happy in bold figures of speech. Caesius Bassus, lately deceased, may be added to Horace; but there are living poets of far greater merit. § 97 Of tragedians, Attius and Pacuvius excel in weight of thought and style, and in the majesty of the characters, but lack finish. Attius has more energy, Pacuvius (as the would-be learned affirm) more learning. § 98 Varius' Thyestes may challenge the best Greek tragedy. Ovid's Medea proves what he might have achieved, if he would have controlled his genius. Pomponius Secundus is without a rival among all whom I have myself seen; his learning and neatness were acknowledged, but he lacked the tragic spirit. § 99 Comedy is our weak point; though Stilo declared that the Muses, if they chose to speak Latin, would talk the language of Plautus; though Caecilius was highly extolled; though Terence's plays (which are indeed the most highly finished we have, and would have been still more attractive, if written in trimeters only) are ascribed to Scipio Africanus. § 100 Our very language seems incapable of that peculiar charm of Attic comedy. Afranius excels in *togatae*; but betrays his own depravity by his choice of plots.

§§ 101—104 ROMAN HISTORIANS. § 101 Sallust may be pitted against Thucydides, Livy against Herodotus, Livy whose pleasant and transparent narrative, eloquent and appropriate speeches, and delineation especially of the softer passions, are unsurpassed. § 102 Thus Sallust with his rapid brevity and Livy are equal, though unlike, as was said by Servilius Nonianus. Servilius himself I have heard; though able and full of point, he seems too exuberant for a historian. § 103 Shortly before him Aufidius Bassus, at least in his *German War*, maintained the dignity of history; elsewhere he has not done justice to his powers. § 104 A living historian is the glory of our age, and deserves never to be forgotten. Cremutius Cordus has suffered from the zeal of his friends, who have expurgated his bolder invectives: but yet in what they have spared we can see his undaunted spirit. Other excellent authors I pass over, as I am only giving a sample of entire classes, not rifling libraries.

§§ 105—122 ROMAN ORATORS. § 105 I pit Cicero against Demosthenes himself; though I will not now argue the point, confessing that Demosthenes

also must be learnt by heart. § 106 In invention equal, they differ in elocution; Demosthenes being more concise, Cicero more diffuse; the one always cuts with the edge, the other often crushes with the weight of his weapon; you can take nothing from the one, to the other you can add nothing. § 107 In wit and the power of awakening pity, Cicero excels; if the customs of Athens debarred Demosthenes from pathetic epilogues, the superiority of the Attic language made other excellences easier to him.

In epistles and dialogues there is no competition. § 108 It must be allowed that Demosthenes came first and Cicero owed much to him; for he combines the energy of Demosthenes with the abundance of Plato and the sweetness of Isocrates, § 109 improving upon each out of his own genius. He is no cistern of rain-water, but a living source: in him eloquence put forth all her powers. § 110 Instructive, pathetic, pleasing, he carries away the hearer with a gentle violence. § 111 He speaks with the authority of a witness or a judge, rather than with the zeal of an advocate. He combines in himself qualities, a single one of which costs other men infinite pains: in him all seems natural and easy. § 112 He was king of the bar in his day; his name is now a synonym for eloquence; we may measure our progress by our growing appreciation for Cicero. § 113 Pollio, with all his invention, judgement, spirit, even excessive exactness, might seem by his want of ease and polish to be by a century prior to Cicero. Messala is polished, transparent, well-bred, but wants force. § 114 Caesar might have disputed the palm with Cicero; he speaks with the same fire, with which he fought; he is severely chaste in diction. § 115 Caelius has genius and wit; had he only lived longer and been a better man! Calvus some prefer to all other speakers; Cicero thought he damaged himself by his over-rigorous self-censure; still his language, always grave, moral, guarded, is not seldom forcible too. He imitated the Attics, and might, with longer life, have enriched his style. § 116 Servius Sulpicius made a reputation by three speeches. Cassius Severus, with more moderation and dignity, might have claimed a very high rank. § 117 He has genius, tartness, wit; but wants self-control. § 118 Of all whom I can remember Domitius Afer and Iulius Africanus stand highest; the former more artistic; the latter more vehement, but careless in the choice of words and the construction of periods, and over-bold in metaphor. § 119 Trachalus was sublime and easy; his voice and manner added greatly to his power. Vibius Crispus was born to give delight, yet rather fitted for private than for public causes. § 120 Iulius Secundus if he had lived longer, might have won a great name. He is too much of an artist, too little of a combatant. § 121 His fluency, lucidity, and happy boldness. § 122 The present day can boast many orators of genius [Pliny, Tacitus, Aper, Marcellus, Maternus etc.].

§§ 123 — 131 ROMAN PHILOSOPHERS. § 123 Cicero, the Roman Plato. Brutus, greater as a philosopher, than as a speaker; you feel that he speaks from the heart. § 124 Cornelius Celsus, graceful. Plautus (?)

useful as an authority on Stoic doctrines. Catius, a pleasing Epicurean. § 125 I am charged with prejudice against Seneca. When he was alone studied, I strove to introduce a purer taste. §§ 126, 127 Seneca himself disparaged the 'ancients', and his imitators aggravated his defects. § 128 His genius and learning (though he was sometimes deceived by those whom he employed in special investigations). § 129 His versatility. A stern moralist, he yet corrupted the popular taste in oratory. § 130 His love of epigrammatic brevity makes him rather the idol of boys than an authority with men of riper judgement; § 131 yet these last may read him with profit; only they must be careful to discriminate. He achieved all that he aimed at; if only his aims had been nobler!

## CHAPTER. II. OF IMITATION.

§ 1 From these authors we must learn words, figures of speech, arrangement. Invention came first; but it is no slight excellence to imitate aright. § 2 Imitation in writing, singing, painting, agriculture, and all education. § 3 We must needs be like or unlike to the good. If like, we owe the likeness to imitation more often than to nature. The very ease of imitation has its dangers.

§ 4 It is sluggishness to be content with imitation. If men had been so at the first, we should have no models to imitate. § 5 We too, stimulated by the success of former inventors, may make discoveries. § 6 We are the more bound to invent, in proportion to the training we have received. Let us not, like some painters, produce mere copies by measure and line. § 7 Let us surpass our models; if no one had ever done so, Livius Andronicus would still be prince of poets; we should still sail on rafts; painting would be a mere tracing of outlines. § 8 Every art has advanced: shall our age alone be barren? § 9 The perfect orator is still an ideal only; even to equal the ancients, we must do more than follow them. § 10 To equal another, we must aim beyond him. It is easier to do more, than to do the same. No two leaves are alike. § 11 The shadow cannot but be fainter than the substance, the copy than the model. § 12 So declamations are thinner than speeches; the latter are on real, the former on fictitious themes. Besides the orator's chief excellences cannot be imitated; genius, fire, readiness. § 13 You may cull phrases from a great speech, or ape its measures; but the usage of words is shifting, and both words and their order must vary with the subject; monotony is dull.

§ 14 Choice of authors, and in the authors chosen, of their good points. § 15 For even good authors have their defects; and many imitators are content with a superficial copy, slight as the visual 'films' of Epicurus. § 16 This is owing to a hasty study; they catch the outward manner, but not the spirit; aiming at grandeur, they become turgid; aiming at simplicity, careless. § 17 The most vapid thoughts, roughly

expressed, pass for ancient plainness: want of polish and point, for Attic severity; writers, obscure from their brevity, think themselves superior to Thucydides and Sallust; the dull and dry emulate Pollio; careless writers call their diffuse periods Ciceronian; § 18 proud if they can wind up a sentence with *esse videatur*.

§ 19 We must choose models suited to our individual genius. If that be subtle, let us not essay bold flights; if strong and rough, let us not affect elegance. § 20 The teacher may indeed (bk. II c. 8) try to supply the natural defects of his pupils, to add and reform; it is harder thus to change oneself. § 21 There are obstacles of natural disposition which even the tutor cannot overcome.

Many orators imitate poets and historians, many of these imitate those. § 22 Yet each kind of composition has its own laws. A tragic comedy would be bombastic, a comic tragedy mean. Let us imitate only what is common to all eloquence. § 23 We must vary our style according to the nature of the cause; even different parts of one and the same speech demand a different treatment. § 24 We must not blindly follow any one authority in all points. Demosthenes is the most perfect Greek orator; yet there are points in which others surpass him. § 25 So we may add to Cicero's great qualities Caesar's energy, Caelius' invective, Pollio's correctness, Calvus' judgment. § 26 The wider our choice of models, the more likely are we to profit.

§ 27 Imitation not confined to words. Invention, arrangement, narrative, argument, pathos, all must be studied. § 28 The perfect orator will be he, who shall unite all the good, and reject all the bad, qualities of his predecessors.

### CHAPTER III. HOW TO WRITE.

§ 1 These aids are external; of all those which we ourselves must furnish, the pen is the most potent; Cicero calls it 'the master of speaking.' § 2 Write much and carefully; deep ploughing brings heavy crops. Mere improvisation barren. § 3 Writing the root, the foundation of speaking; an unfailing store for every need. § 4 All great things slowly formed; gestation the longer, the larger the animal.

*How and what to write?* the first treated here, the second in c. 5. § 5 Be deliberate at first in choosing topics and words, and in their arrangement. § 6 Review from time to time what you have last written; so you will keep unbroken the thread of the discourse, and by stepping backward recover your spring; as we draw back the arm to launch a javelin. § 7 Seize a favoring gale; yet in cooler moments revise what is struck off at a heat. § 8 Sallust and Virgil were slow composers. § 9 The orator is indeed more bound to time than they; yet at first he too must pause. Excellence first; habit will bring speed. For topics,



words, arrangement, all, as in a well-ordered household, will then be found ever at their post. § 10 Write quickly, and you will never write well; write well, and in time you will write quickly; yet even to the last you will need the curb. Not that I recommend a self-tormenting, cavilling, criticism, § 11 which is inconsistent with pressing duties to one's clients. Some will never leave a sentence as they first wrote it; § 12 their painful effort to speak well condemns them to utter silence. My friend, the eloquent Iulius Secundus, § 13 was asked when a student of rhetoric by his uncle Iulius Florus: "Why so gloomy?" § 14 'This is the third day that I have been seeking an exordium for my theme: I despair of ultimate success.' "Would you speak better than you can?" § 15 Try to speak well, yet according to your powers. Vexation does not assist progress. Practice is not all; method is also needed. Do not look listlessly at the ceiling and wait for an inspiration; but consider what the cause, the person, the time, the temper of the judge, require; in this human, natural way, you will find what you seek. § 16 What we have to say is generally obvious; bores do not beat their brains long, before they begin: shall learning be a clog to us? What first occurs, need not necessarily be worthless. § 17 Some throw off at one heat a rough copy, which they afterwards correct; but no *verbal* corrections can compensate the crudeness of the *matter* thus hastily collected. § 18 Mould your work with such care from the first, that it may not need to be recast, but only chiselled. Heat, however, is more effective than laborious exactness, where you wish to work upon the affections.

§ 19 Dictation, fashionable as it is, is more injurious than the hastiest composition. For the pen, however rapid, does allow time for meditation; a scribe hurries you on, while shame forbids you to pause. § 20 The writer's care and the speaker's enthusiasm are alike wanting to you when you dictate; your one aim is not to break off. An awkward scribe will check the current of your thought. § 21 Gestures, which arouse the mind to action, are ridiculous, when we are not alone. § 22 Solitude and silence are helps to composition. Woods and wide landscapes, which some recommend for the same end, §§ 23, 24 distract the thoughts; rather slacken than strain the attention. § 25 Demosthenes used to shut out every sight and sound. Advantage of the night for study. § 26 Frugal diet and a hardy frame needful to those who encroach on the hours of sleep. § 27 Men engrossed with business are forced to study at night.

§ 28 Those who cannot command solitude, must train themselves to overcome every distraction. § 29 If absence of mind deadens our ears and eyes, much more can a settled resolution. They who only study when in the humour, will never want an excuse for sloth. § 30 Practise meditation in a crowd, on a journey; how will you speak on the spur of the moment, amid the bustle of the courts, if you cannot make notes except in solitude? Demosthenes on the beach learnt to face the roar of the assembly.



§ 31 Wax tablets, on which erasures are easy, to be preferred to parchment : for this, though better for weak eyes, yet delays and disconcerts you while you dip your pen in the inkstand. § 32 Vacant pages to be left for corrections. Too large tablets encourage diffuseness. § 33 Room to be left also for thoughts which present themselves out of order ; else we may forget them, when they are needed.

#### CHAPTER IV. HOW TO REVISE.

§ 1 The broad end of the stilus the best. Enlargement or erasures easier than alteration, which involves the double labour of condemnation and of substitution. § 2 Lay your compositions by for a time, and then take them up as unprejudiced critics, when no longer blinded by parental fondness.

§ 3 But the orator is often pressed for time ; and revision may be carried too far. Some think any change for the better (c. 3 § 11), surgeons who cut away even sound flesh ; so leaving the body scarred and bloodless and worse for the cure. § 4 Let the file polish, not wear the work. Excessive elaboration of Cinna's Smyrna and of the Panegyric of Isocrates.

#### CHAPTER V. WHAT TO WRITE (cf. c. 3 § 1).

§ 1 In bk. I is a course of study for boys, in bk. II a course for young men. Here we ask, how to acquire copiousness and readiness.

§ 2 Translation from Greek into Latin recommended by the example and precepts of Crassus, Cicero, Messalla. § 3 The Greek writers abound in matter and excel in art : the difference of the Greek and Latin idiom necessitates a free rendering.

§ 4 Latin prose renderings of Latin poets, the only exercise used by Sulpicius, form an elevated style ; we learn to tone down bold figures, to strengthen the thoughts, to supply omissions, to prune away rankness. § 5 Even in reproducing Latin orations in another form, we need not despair of improving upon the original. § 6 Actors have a choice of gestures : is the orator confined to one single mode of expressing the same thought ? § 7 We can improve upon our own treatment of a subject : why should we despair of outdoing our predecessors ? § 8 We can choose brevity or amplification, metaphorical or proper terms. The difficulty of rivalling masterpieces forces us to study them minutely.

§ 9 Or we may ourselves treat a subject in various ways, like wax moulded into many forms. § 10 The barest themes supply the best training. Weakness hides itself under a crowd of details. § 11 Power is shewn in making much of a little.

Abstract questions (*θέσεις*) handled by Cicero as an exercise. § 12 Other exercises: the establishment and refutation of dogmas; common-places. He who can enlarge on these general questions, will never be at a loss in a special case; § 13 for he need only apply the arguments which he has already in store. § 14 School declamations, if the matter and treatment resemble those of the courts, of great value through life. § 15 History, dialogue, and poetry may refresh the mind; as athletes recruit themselves by intermitting the training diet. § 16 Cicero's fame owing to his many-sided culture; the edge of intellect blunted by the daily battles of the courts.

§ 17 Veterans of the courts may be allowed thus to unbend; young students must beware lest, by indulging the fancy too much, they unfit themselves for practice; lest after long dwelling in the shade (the schools), they be dazzled by the sun's glare (the public courts). § 18 So Porcius Latro, the first famous professor of rhetoric, prayed that the court which he was to address, might be held under cover, not in the open air. § 19 After a youth has learnt the rules of invention and elocution, and has had some moderate amount of practice, let him attach himself to some great orator, hear him plead, § 20 and then compose speeches for the causes which he has heard, or any other real cause; let him no longer fence with foils. To write replies to ancient speeches, where we only know one side of the case, not to be advised.

§ 21 Declamations should resemble real speeches: they should not be confined to the more specious parts of a subject, but should look at it from all sides. The number of scholars, and the custom of public speechdays, encourage a shallow showiness. § 22 The good teacher will not encumber himself with too many pupils; he will keep them to the point; giving them longer time for their exercises, or proposing less comprehensive subjects. § 23 One topic, well worked out, is worth twenty superficially treated. Pupils apt to crowd all their flowers of rhetoric into the parts of their declamations which are to be recited.

## CHAPTER. VI. OF MEDITATION.

§ 1 Meditation lies midway between writing and improvisation. We often lack leisure or opportunity for writing: meditation can embrace cases of great extent in a very few hours; it can profitably fill up the intervals of sleep or of pleading. § 2 By it we can regulate not only the arrangement of topics, but the whole texture of a speech; and words trusted to the memory alone are generally more faithfully remembered.

§ 3 We must first form our style by constant writing; then exercise meditation by slow degrees. § 4 Metrodorus, Empylus, Hortensius, by continual practice learnt to repeat their meditations word for word.

§ 5 Not that we are to reject happy thoughts which occur during the delivery of a speech, merely because they had not suggested themselves during previous meditation. We must hold ourselves free to depart from and return to the plan marked out. § 6 Meditation should secure us from being ever nonplussed. If we are to hesitate, painfully recollecting our prepared thoughts, it were better to trust wholly to extempore inspiration. § 7 While we are looking back, ransacking our brain for the thoughts selected in meditation, we are diverted from the wide field which the subject itself presents: yet, if we must search, there are more fish in the sea than have been taken out of it: no meditation can exhaust more than a small portion of a subject.

## CHAPTER VII. OF IMPROVISATION.

§ 1 The crown of our labours is the faculty of extempore speaking. He who cannot attain it, will do well to renounce the profession of an advocate, and employ in other occupations his power of writing. An advocate who proffers help, and fails at the pinch, is a harbour, accessible only in calm weather. § 2 Cases may take many unforeseen turns; is an advocate to stand speechless, or to beg for delay? § 3 The adversary's argument may take a course different from that which our written answer presumed. Like pilots, we must change our tack with each shifting gale. § 4 If readiness does not come by practice, our years of labour have been wasted.

§ 5 We must arrange our matter in a just and natural order. § 6 The sequence of events will be a guide to us; in plain narrative even unpractised speakers follow the thread of the story. Knowing what to look for at each point, we shall not bewilder ourselves with a confused medley of thoughts; nor skip from one topic to another: for we have proposed to ourselves a definite goal. § 7 By constant writing we shall give even our extemporary speeches something of the deliberate character of written compositions: after writing much, we must speak much. § 8 Ease comes from practice; without practice we shall be dumbfounded. A certain natural quickness is indeed necessary to look beyond the words we are saying. § 9 But neither nature nor rule will alone suffice for keeping the whole of a speech, with all its arguments, arrangement, expression, delivery, at once before the mind. § 10 As our tongue advances, our thoughts must still outstrip it, if we are not to stumble and gasp out broken sentences. § 11 To nature and rule we must add knack; it is by knack that the hand moves in writing, the eye in reading, the juggler in his legerdemain. § 12 Knack, however, without a foundation of scientific method, can only attain to a disorderly fluency. § 13 Mere glibness is worthless, scolds have it in abundance:

often however a sudden outburst is more effective than the most studied periods. § 14 Such happy inspirations are chilled by a carping self-criticism, which checks the full career of passion.

§ 15 We must impress our minds and affections with a lively image of the persons, their hopes and fears, of whom we are to speak. 'Tis the heart that makes the orator. Even the untrained never lack words, when stirred by passion. § 16 We must strain our mental vision to see at once the end to which we are bound and all the way that leads to the end. Respect for his audience is to the orator what the trumpet is to the soldier. § 17 Necessity aids the throes of his thoughts, and ambition lures him on. § 18 Readiness can only be attained by slow degrees, and is lost without practice. § 19 Even in verse some, as Antipater and Archias, had the faculty of improvisation: their success, however useless in itself, may encourage orators, who are sometimes cut off from preparation. § 20 However ready we may be, we should secure some short time for consideration: in the courts this is always granted: no one is called on to speak on a case without instructions. § 21 Some declaimers will argue at once on any topic, the instant it is proposed, and even ask for a word to begin with. Desiring to seem learned to fools, they seem to the learned fools. § 22 If we are compelled to speak at a venture, we should pay more attention to things than words, and may gain time by deliberate articulation. § 23 Thus slowly setting out from harbour, we may during the voyage trim our sails and pray for a prosperous gale; better so, than to be tossed at random by a storm of idle words.

§ 24 Rules once learnt are retained, skill in writing is soon recovered: improvisation is lost without continual practice. Daily we should speak before an audience whom we respect; but alone, rather than not at all. § 25 Another exercise, everywhere and always practicable, is meditation on every part of a subject, especially where we clothe our thoughts in words, even if unspoken. § 26 This exercise fosters exactness in composition more even than speaking aloud does; for in that we hurry onward for fear of wearying the audience. Speaking, however, alone exercises voice and action; the orator rouses himself by gesticulation and stamping the foot, as the lion lashes himself to fury with his tail. § 27 Let no day pass without snatching some moments for study: Carbo used to declaim even on campaign. § 28 Every word spoken must be as perfect as we can make it: the more we are forced to speak extempore, the more we should add weight to our words by constant writing: as vine-dressers by paring away roots from the surface, force taproots to strike deeper.

§ 29 Writing gives exactness to speech, speech readiness to writing. If we cannot write, we must meditate. If debarred from that also, we must not be taken aback nor leave our client in the lurch.

§ 30 Pleaders in large practice generally write only the exordium and principal heads, meditate on the remainder of the speech, and meet any unforeseen points as they arise: Cicero's notes are still extant. Servius Sulpicius

seems to have composed notes for publication. § 31 Cicero's were written for his own immediate use, and abridged by his freedman Tiro; which makes their excellence more admirable. It is advisable to refresh one's memory by consulting notes. § 32 To take down the heads of a speech which we have written entire, leads us to rely too little on our memory, and makes the speech in delivery broken and awkward. We are even hampered by writing out at all what we intend to commit to memory: bound down to the written words, we are closed against sudden inspirations. § 33 We ransack our memory to recover what we have forgotten, instead of searching for something new. But more of memory in book XI C. 2.





## NOTES.

### CHAPTER. I. OF A STOCK OF WORDS.

§§ 1—4 p. 1 l. 1 HAEC ELOQUENDI PRAECEPTA Quintilian has completed his theory, having treated of *inventio* (including *dispositio*) in books III—VII, and of *elocutio* ('expression') in VIII. IX. He now (§ 4) speaks of the exercises necessary for practice. cf. 5 § 19. I pr. §§ 26—7. II 13 §§ 14—15. VII 10 §§ 14—15 *nemo expectet, ut alieno tantum labore sit disertus: vigilandum, attendendum, enitendum, pallendum est, facienda sua cuique vis, suus usus, sua ratio, non respiciendum ad haec, sed in promptu habenda, nec tamquam tradita sed tamquam innata. nam via demonstrari potest, velocitas sua cuique est: verum ars satis praestat, si copias eloquentiae ponit in medio, nostrum est uti eis scire.* Cic. de or. I §§ 109—110. DH. closes his tract de comp. verb. with a like warning of the impotence of rules without practice and unflinching labour; see Upton's n. ad loc.

1. 1—2 SICUT . . . . . ITA=μὲν . . . δέ . ut . . . ita in this sense very frequent in Liv. and Quintil. cf. §§ 4. 15. 3 § 28. 5 § 17. Madvig § 444 n. 3. Zumpt § 726. Nep. XVII 8 § 1 Bremi. Ov. m. I 15 Burm. Liv. XXI 39 § 7 Fabri-Heerw. Bonnell p. 926.

1. 1 COGITATIONI meditation c. 6. II 11 § 4. IV 5 § 2. XII 9 § 20 *licet tamen praecogitare plura et animum ad omnis casus componere, idque est tutius stilo, quo facilius et omittitur cogitatio et transfertur. sed sive in respondendo fuerit subito dicendum, sive quae alia exegerit ratio, non oppressum se ac deprensam credet orator, cui disciplina et studium et exercitatio dederit vires etiam facilitatis.*

1. 2 VIM DICENDI VIII pr. § 30.

1. 2—3 FIRMA QUAEDAM FACILITAS § 44 *qui confirmare facultatem dicendi volunt.* § 59 *dum adsequamur illam firmam, ut dixi, facilitatem.* 2 § 12. Cic. de inv. I § 36 *habitum autem appellamus animi aut corporis constantem et absolutam aliqua in re perfectionem.* cf. II § 30.

1. 3 "ΕΞΙC 'habit.' § 59 *ad ἔξιν maxime pertinebit unus Archilochus.* Schäfer on DH. de comp. I p. 7. Plin. ep. II 3 after describing the extraordinary powers of fluent improvisation which he had witnessed in Isaeus § 4 *ad tantam ἔξιν studio et exercitatione pervenit. nam diebus et noctibus nihil aliud agit, nihil audit, nihil loquitur.* Philostr. soph. II 22 Phoenix the Thessalian was better γινῶναι ἢ ἐρμηνεύσαι (*invenire quam eloqui*): beginners thought more highly of his powers than more advanced students ἐδόκει δ' ἐπιτηδεύότερος εἶναι τοῖς ἀρχομένοις τῶν νέων ἢ τοῖς ἔξιν τιὰ ἡδὴ κεκτημένοις· τὰ γὰρ πράγματα γυμνὰ ἐξέκειτο κοῦ περιημιπσχεν αὐτὰ ἡ

λέξις. Osann cites Euseb. in Mai auct. class. x 597 οὐκ ἔστιν ῥητορικὴ ἔξις νικῶσα τὸ δίκαιον.

l. 4 AD QUAM . . . CONFERATUR XII I § 1 *nos . . ipsi, qui pro virili parte conferre aliquid ad facultatem dicendi conati sumus.* In the silver age esp. (e.g. in Iuv.) *confero* is very frequently thus used either absolutely, or with *ad* and acc., or with dat. Many exx. in Bonnell.

SCRIBENDO PLUS AN LEGENDO AN DICENDO CONFERATUR § 71 *plus adhuc quiddam conlaturum eum declamantibus puto.* cf. §§ 27. 95. I pr. § 27 after speaking of natural gifts of voice, health, beauty etc. *haec ipsa sine doctore perito, studio pertinaci, scribendi, legendi, dicendi multa et continua exercitatione per se nihil prosunt.* In this c. Quint. teaches what to *read*; in c. 3 *how*, in c. 5 *what to write*; in c. 7 how to acquire the art of extempore *speaking*. cf. infr. § 2 eloquentia . . stilo . . lectionis.

l. 5 SOLERE QUAERI SCIO it was a hackneyed topic of debate in the schools. For the use of *quaero* cf. I 4 § 26. 5 § 19. So ζητῆν.

ESSET . . . EXAMINANDUM the more usual constr., even with a conj. in the protasis, is *erat* with the gerundive in the apodosis. Madvig § 348 c note. cf. infr. 2 § 4 n. Sen. Med. 434—7 *si vellem fidem | praestare meritis coniugis, leto fuit | caput offerendum. si mori nolim, fide | misero carendum est.* Ov. her. 6 141—4.

EXAMINANDUM 2 § 14.

l. 6 QUALIBET . . . UNA not found together in Cic. In Quintil. six times. See Bonnell.

§ 2 l. 7 CONEXA on the spelling cf. Gell. II 17 § 8. Munro Lucr. I 633. Iachm. ib. II 1061. Wagner's Verg. v 455.

INDISCRETA I 2 § 3. Plin. h. n. x § 85 *indiscreta redderent similitudine.* cf. Mühlmann s.v. often in Plin. not in Cic. Perfects passive, esp. when compounded with *in-* (our *in-*), frequently take the place of the clumsy adj. in *-bilis* Cic. Phil. 2 § 65 n. Sall. Iug. 2 § 3 *animus incorruptus.* ib. 76 § 1 Kritz *nihil iam infectum Metello credens.* Nägelsbach 191—2. Hofm. Peerlkamp Aen. x 392 p. 260 *indiscreta.* Fabri Liv. xxii 4 § 6 *conspecta.* Heus. Cic. off. I 17 § 9 *copulatus.* Gell. II 6 § 17 *is inlaudatus* [Verg. g. III 5] *audem est*, quasi inlaudabilis, qui neque mentione aut memoria ulla dignus neque umquam nominandus est. Hor. ep. I 16 24 *incurata . . ulcera.* Ov. m. II 605 *indevitato traiecit pectora telo*, of a charmed arrow that could not miss. Luc. VI 745 *indesperta tenet vobis qui Tartara.* Cf. *implacata Charybdis, inexhausta metalla, invictus.* Luther on St James I 13 ἀπειραστος.

l. 8—10 NEQUE . . . ET 3 § 23. 4 § 3. 5 § 22. 12 § 3. So in Greek οὐτε . . . τε. Liv. xxii 8 § 5 Fabri *et . . nec . . . nec.* Sall. Iug. I § 5 Kritz. Plin. pan. 70 § 7. Hand IV 133—6.

l. 9 MULTO STILO 'by much pen,' i.e. by much pen-work, practice in writing 3 §§ 1. 5. 6 § 1. ib. § 3 *facienda multo stilo forma est, quae nos etiam nos cogitantis sequatur.* 7 § 4 *multus stilus et adsidua lectio.* § 7 *ut copiam sermonis optimi . . comparemus, multo ac fideli stilo sic formetur oratio, ut scriptorum colorem etiam quae subito effusa sint reddant.* VI I § 42. In the material sense *stilus* is very rare in Quint.; very frequent in this use. See Bonnell. Aquil. Rom. § 30 *repetitio frequentior et omnis huiusmodi motus actioni magis ac certamini quam stilo videtur convenire*, where he translates Aristot. rhet. III 12 τῇ γραφικῇ. Cf. Krebs-Allgayer antibarh. s.v. *stilus*. Nägelsbach 44 (*sicac*, 'assassinations,' *manus*, 'work of the hands'). With the use of *multus* cf. *multus sum in aliqua re* etc.

l. 10 CITRA LECTIONIS EXEMPLUM 7 § 7. 'without the pattern of reading,' which reading supplies. In Ov. tr. v 8 23 *peccavi citra sedes*,

we see the transition ('short of crime') to this sense of *citra*, which is found in Tac. Plin. h. n. and ep. Suet. Flor. dig. and cod., and esp. often in Quintil. Hand Turs. II 83—4. cf. ἐκτός. XII 6 § 4 *plusque, si separet, usus sine doctrina quam citra usum doctrina valet*.

I. 10—11 LABOR ILLE CARENS RECTORE FLUITABIT VII pr. § 3 *oratio carens hac virtute [i.e. ordine] tumultuetur necesse est et sine rectore fluitet nec cohaereat sibi, multa repetat, multa transeat, velut nocte in ignotis locis errans nec initio nec fine proposito casum potius quam consilium sequatur*. XII 2 § 20 *ignara quidem huius doctrinae erret necesse est, ut quae vel nullos vel falsos duces habeat*. The metaphor is from a ship tossed at random by winds and waves, without a pilot.

I. 11 QUOQUE 'What is to be said and how.'

I. 12 TAMQUAM IN PROCINCTU 'schlagfertig,' 'girded up for battle.' XII 9 § 21 of the orator *quem armatum semper ac velut in procinctu stantem non magis unquam in causis oratio quam in rebus quotidianis ac domesticis sermo deficit*. infr. 7 § 24 theory once acquired remains, the pen loses little of its speed by intervals of rest: *promptum hoc et in expedito positum exercitatione sola continetur. hac uti sic optimum est, ut cotidie dicamus audientibus pluribus*. See the lexx. and add [Quint.] decl. 3 I *neque in militiam gravissimo asperrimoque bello ita venit, ut nesciret sibi mortem in procinctu habendam*. Auson. grat. act. § 52 in *procinctu et cum maxime dimicaturus*. Ammian. XXVII 4 § 11. Symm. laud. in Valentin. sen. Aug. I 16.

PARATAM 5 § 12. 6 § 6 *paratam dicendi copiam*. Plin. ep. IV 9 § 3 *egit contra eum Pomponius Rufus, vir paratus et vehemens*. ib. III 9 § 16 of an orator *vir exercitatus et vigilans et quamlibet subitis paratus*. § 32 *respondit . . . paratissime*. See Forc. *paratum armatumque. paratior ad usum forensem etc.*

I. 13 VELUT CLAUSIS THESAURIS INCUBABIT Verg. g. II 507 *condit opes alius defossoque incubat auro*. Mart. XII 53 3—4 *largiris nihil incubasque gazae, ut magnus draco*. More in Mühlmann. Ecclus. 20 30 wisdom that is hid, and treasure that is hoarded up, *what profit is in them both?* cf. ib. 41 14. Theoretic knowledge unused is compared to a sheathed sword in VIII pr. § 15.

THESAURIS II 7 § 4 *abundabunt autem copia verborum optimorum et compositione ac figuris iam non quaesitis sed sponte et ex reposito velut thesauro se offerentibus*.

§ 3. I. 14 NON AUTEM, UT QUICQUID...PROTINUS § 42 *sed non quidquid ad aliquam partem scientiae pertinet, protinus ad phrasin...accommodatum*. VIII 2 § 4 *non tamen quidquid non erit proprium, protinus et impropii vitio laborabit*.

UT QUICQUID even in Cato, Plaut. Ter. Lucr. Cic. (and in the Agranian law Mommsen corp. inscr. lat. I 200 ver. 27 *ut ei quicquid quoieique . . . licuit, ita*) the neut. *quicquid* is used for *quidque* Madvig Cic. fin. V § 5. Lachm. Lucr. V 264. Munro ib. II 957.

AD EFFICIENDUM ORATOREM I 10 § 2 *nec rursus ad efficiendum oratorem satis valent solae*.

I. 15 PROTINUS 3 § 22. II 21 § 10. V 10 §§ 102, 119. 'of course,' 'of necessary, immediate consequence,' 'sofort.' In this sense *continuo* is used by Cic.

I. 16 IN ELOQUENDO VIII pr. § 15 *eloqui . . . est omnia quae mente conceperis promere atque ad audientis perferre*. Cic. orat. § 61 *sed iam illius perfecti oratoris et summae eloquentiae species exprimenda est; quem hoc quo [i.e. eloquendo] excellere, cetera in eo latere, indicat nomen ipsum. non enim inventor aut compositor aut actor haec complexus est omnia, sed et graece ab eloquendo πῆρ'ωρ et latine eloquens dictus est. ceterarum*

*enim rerum, quae sunt in oratore, partem aliquam sibi quisque vindicat; dicendi autem, id est eloquendi, maxima vis soli huic conceditur.*

ANTE OMNIA 2 § 4. 7 § 6. many exx. in Bonnell, who only gives a selection.

1. 17 HINC a dicendo.

1. 18 IMITATIO of what they hear and read § 8. c. 2. Cic. de or. I § 14 seq. the Romans first became orators through ambition of glory, without any theory or training; afterwards they heard and read Greek masters. ib. § 149 seq. Eloquence even without training infr. 7 §§ 13—4. Gensler refers to Wolf proleg. homer. The bard formed a school, *Homeridae*, before writing was known.

§ 4 1. 19—20 UT...ITA 'as on the one hand, .. so on the other' § 1 l. 1 n.

UT PERVENIRI AD SUMMA NISI EX PRINCIPIIS NON POTEST, ITA PROCEDENTE OPERE IAM MINIMA INCIPIUNT ESSE QUAE PRIMA SUNT 7 § 18. I pr. §§ 4—5 contemnentes tamquam parva quae prius discimus studia... *ego cum existimem nihil arti oratoriae alienum, sine quo fieri non posse oratorem fatendum est, nec ad ullius rei summam nisi praecedentibus initiis perveniri, ad minora illa, sed quae si negligas, non sit maioribus locus, demittere me non recusabo.*

1. 20 PROCEDENTE OPERE i.e. *oratoris institutione*. In this age *procedere* and *processus* are very frequently used of progress and advancement, in station, intellect or moral character.

MINIMA in importance.

PRIMA in time.

1. 23 DICTUM EST bk. I takes the pupil from infancy through the training preparatory to that of the *rhetor*; book II deals with the school of rhetoric; III—VII with *inventio* (including *dispositio*), VIII—XI with *elocutio* (including *memoria* and *pronuntiatio*) I pr. §§ 21—2.

SED ATHLETA without *ut*. Metaphors equally abruptly introduced 3 § 7. 4 § 4. 7 §§ 1. 23.

ATHLETA § 33 n. DII. de comp. 25 p. 414—5 Schäfer, speaking of orators *παρά τοῖς ἀθηταῖς τοῦ ἔργου*. Philostr. soph. I 22 § 7 Dionysius heard Polemo pleading, and said on leaving the court *ἰσχυρὸν ὁ ἀθητῆς ἔχει, ἀλλ' οὐκ ἐκ παλαίστρας*. Many exx. in HSt. cf. Ernesti lex. techn. gr.

1. 23—4 ATHLETA, QUI OMNES IAM PERDIDICERIT A PRAECEPTORE NUMEROS XII 2 § 12 *et ut palaestrici doctores illos, quos numeros vocant, non idcirco discentibus tradunt, ut iis omnibus ii, qui didicerint, in ipso luctandi certamine utantur, ... sed ut subsit copia illa, ex qua unum aut alterum, cuius se occasio dederit, efficiant.* Demetr. Cynic. ap. Sen. de ben. VII I § 4 *quemadmodum magnus luctator est non qui omnes numeros nexusque perdidit, quorum usus sub adversario rarus est, sed qui in uno se aut altero bene et diligenter exercuit et eorum occasiones intentus expectat.* Cic. de or. I § 73 *ut qui pila ludunt non utuntur in ipsa lusione artificio proprio palaestrae, sed indicat ipse motus didicerintne palaestram an nesciant; ... sic in orationibus* etc. ib. III § 73. The comparison of the rhetorician to a trainer, of his school to a wrestling-school, and of the courts to a battlefield, of the pupil to an athlete, of oratorical vigour to the athlete's blood, sinews, *lacerti*, is repeated even to satiety in Cicero, Quint. etc. cf. Cic. orat. §§ 14. 42. 229 Gölter. de or. II § 84. p. Sull. § 47. Quint. X I §§ 29. 31. 33. 79. 120. 3 § 3. 5 §§ 15. 17. 19.

NUMEROS movements according to rule, 'passes' in fencing, 'throws'



in wrestling etc. II 8 § 13 *ille . . . exercendi corpora peritus non, si docendum pancratiasten suscepit*, pugno ferire vel calce tantum aut nexus modo atque in iis certos aliquos docebit, sed omnia, quae sunt eius certaminis. IX 4 § 8 *in certamine armorum atque in omni palaestra quid satis recte cavetur ac petitur*, cui non artifex motus et certi quidam pedes adsint? Iuv. VI 249 of the lady athlete omnes implet numeros.

p. 2 l. 1 IGITUR often used by Quint. in this place; some great writers frequently placed it *initio sermonis*, others never; the latter must have considered the usage barbarous I 5 § 39. Zumpt § 357.

RES πράγματα, thoughts, matter )( *verba*. §§ 5. 6. 61. 120. 123. 130. 2 § 27. 3 §§ 5. 9. 6 § 2. 7 §§ 9. 22.

RES INVENIRE treated of III—VI. Of the five arts of which oratory consists see 7 § 9. III 3 § 7. Cic. Brut. § 25. de or. I § 142. II § 79. de invent. I § 9 *inventio est excogitatio rerum verarum aut veri similitum, quae causam probabilem reddant*. ad Herenn. I § 3. Ernesti lex. techn. *inventio*. εὑρεσις. Philostr. soph. II 22 of Phoenix γινῶναι [*ad invenientium*] δ' ἀμείνων ἢ ἐρμηνεύσαι [*ad eloquendum*]. τάξιν [*dispositionem*] τε γὰρ τὸ νοηθὲν εἶχε καὶ οὐδὲν ἕξω καιροῦ ἐνοεῖτο, ἢ δ' ἐρμηνεία διεσπᾶσθαι τ' ἐδόκει καὶ ῥυθμοῦ ἀφαστήκει. ib. 25 § 1 of Hermokrates ἐρμήνευσσε ποικιλώτατα Ἑλλήνων καὶ ἔγνων καὶ ἔταξεν.

DISPONERE treated in VII. cf. Ernesti *dispositio*. τάξις. Cope introd. Arist. rhet. 331 seq.

SCIET the fut. in dependent relative clauses common in didactic writings §§ 5. 10. 13. 17. 22. 25. 33 etc. (Bonnell). The action of the main verb *instruamus* itself belongs to future time.

l. 2 VERBA ELIGENDI ET CONLOCANDI RATIONEM i.e. *elocutionem et compositionem*. VIII 1 § 1. Cic. Brut. § 140 *Antonius in verbis et eligendis . . . et conlocandis et comprehensione devinciendis nihil non ad rationem et tamquam ad artem dirigebat*.

l. 3 FACERE practise.

FACERE QUAM OPTIME, QUAM FACILLIME XII 10 § 77 *neque vero omnia ista . . . orator optime tantum, sed etiam facillime faciet*.

§§ 5—7 Need of a stock of things and words; transition to directions for reading and hearing the best models.

l. 5 VELUT . . . QUAEDAM very common in Quint. §§ 18. 61. 3 § 3. 5 § 17. 7 § 1. Cic. says *quasi* or *tamquam* *quidam*. Zumpt § 707.

§ 6 l. 7—9 SED RES . . . PARANDA an instance of the 'coordination of contrasted clauses' 3 § 29; we subordinate the former to the latter; 'but whereas things . . . , words on the other hand.' Cic. Phil. 2 § 110 p. 153 n. Eur. Andr. 269 seq. Schmidt on Aesch. P. V. 507.

l. 10 CUNCTA SESE CUM IPSIS PROTINUS REBUS OFFERRENT Hor. a. p. 311 *verbaque provisam rem non invita sequentur*. With the position of *protinus* Herbst compares §§ 33 *historico nonnunquam nitore*. 41. 104. 116. 120 etc.

l. 11 CUM SINT ALIA ALIIS MAGIS PROPRIA 'appropriate,' 'proper,' 'ordinary' )( *translata* §§ 29. 46. 64. 121. 5 §§ 4—8. I 5 § 3. VIII 6 § 2. Cic. de or. III § 49 *verbis usitatis ac proprie demonstrantibus ea quae significari ac declarari volumus* )( *iis, quae similitudinis causa ex aliis rebus transferuntur*. cf. ib. § 149. In Aristot. κύρια (also οἰκεία) ὀνόματα )( ξένα (γλωτται καὶ μεταφοραί) rhet. III 2. poet. 21. Bonitz ind. κύριος. In DH. iud. Lys. 3 κύρια καὶ κοινὰ καὶ ἐν μέσῳ κείμενα ὀνόματα )( ἡ τροπικὴ φράσις. id. comp. 3 fin. p. 46 Schäfer. Whately rhet. III 2 § 1. Volkmann 338—9. Quintil. has in mind Arist. rhet. III 2 p. 1405 b 11 ἔστι γὰρ ἄλλο ἄλλου κυριώτερον.

MAGIS ORNATA Cic. or. §§ 110. 163—4 *splendor verborum*.



I. 12 PLUS EFFICIENTIA=*efficaciora*. IX 4 § 123 *membrum . . . est sensus per se nihil efficiens*.

MELIUS SONANTIA I 5 § 4 (cited on § 7 l. 15). VIII 3 § 16 some words *vocaliora* than others. *nam ut syllabae e litteris melius sonantibus clariiores sunt, ita verba e syllabis magis vocalia, et quo plus quodque spiritus habet, eo pulchriora etc.* § 17 *quae aut maxime exclamant aut sono sunt incundissima*. Cic. de or. III § 150 *in propriis igitur est verbis illa laus oratoris, ut abiecta atque obsoleta fugiat, lectis atque illustribus utatur, in quibus plenum quiddam et sonans esse videatur*. id. or. § 163 *verba . . . legenda sunt potissimum bene sonantia*. cf. § 149.

I. 12—13 NON SOLUM . . . SED § 8. Bonnell p. 847. *non tantum . . . sed* 3 § 20. 5 § 5. 7 § 16. So also *non modo . . . sed* Hand Turs. IV 282—6. Liv. XXI 43 § 15 Fabri. Nep. V 4 § 1 Heus. Flor. III 4 § 4 Duker. Reisig-Haase 439—440. Sall. Catil. 18 § 7 Kritz. So οὐ μόνον, οὐ μόνον ἔτι, οὐχ ἔτι, οὐχ ὅπως . . . ἀλλὰ Kühner gr. § 525 II<sup>o</sup> 800—3 and on Xen. mem. I 6 § 2.

I. 13 IN PROMPTU II 4 § 27 of certain topics, 'they are so evidently important for pleadings at the bar, *ut quidam neque ignobiles in officiis civilibus scriptos eos memoriaeque diligentissime mandatos in promptu habuerint, ut quotiens esset occasio, extemporales eorum dictiones his velut emblematis exornarentur.*' VIII pr. § 28 he is a pitiable and destitute orator, who frets at the loss of a word; *sed ne perdet quidem, qui rationem loquendi primum cognoverit, tum lectione multa et idonea copiosam sibi verborum suppellectilem comparavit et huic adhibuerit artem conlocandi, deinde haec omnia exercitatione plurima reboravit, ut semper in promptu sint et ante oculos*. XI 2 § 1. VII 10 § 14 quoted on § 1 l. 1. Demetr. Cynic. ap. Sen. de ben. VII 1 § 3 *plus prodesse, si pauca praecepta sapientiae teneas, sed illa in promptu tibi et in usu sint, quam si multa quidem didiceris, sed illa non habeas ad manum*. M. Sen. contr. I pr. § 18 p. 53 14 of Porcius Latro *historiarum omnium summa notitia: iubebat aliquem nominari ducem et statim eius acta cursu reddebat; adeo quaecumque semel in animum eius descenderant in promptu erant*.

UT ITA DICAM VIII 3 § 37 *si quid periculosius finxisse videbimur, quibusdam remediis praemuniendum est: 'ut ita dicam, si licet dicere, quodam modo, permittite mihi sic uti.'* quod idem etiam in iis, quae licentius translata erunt, proderit. cf. 2 § 15.

IN CONSPECTU VII 1 § 4 Quint., in his practice at the bar, took care *nosse omnia, quae in causa versarentur: nam in schola certa sunt et pauca et ante declamationem exponuntur, quae themata Graeci vocant, Cicero proposita, cum haec in conspectu quodammodo collocaveram, non minus pro adversa parte quam pro mea cogitabam*.

§ 7 l. 15 QUAE IDEM SIGNIFICARENT synonyms. I 5 § 4 *sola est, quae notari possit velut vocalitas, quae εὐφωνία dicitur: cuius in eo dilectus est, ut inter duo quae idem significant ac tantundem valent, quod melius sonet malis*. VIII 3 § 16 *sed cum idem frequentissime plura significant, iam sunt aliis alia honestiora, sublimiora, nitidiora, incundiora, vocaliora*. Bonitz ind. Arist. συνώνυμος. As a Latin word *synonymus* first appears in Fronto.

SOLITOS the subject not expressed with the partic. So § 56 *audire videtur undique congerentis*.

I. 15—6 EDISCERE cf. 2 § 13.

I. 16 OCCURRERET § 13. 3 §§ 11. 33. I 1 § 34 *vocalibus vulgariibus et forte occurrentibus*. etc. also in Cic. see Fore.

I. 19—20 CUM . . . TUM ETIAM very frequent in Quint. with or without *etiam* Bonnell p. 195.

CUIUSDAM INFELICIS OPERAE 3 § 10 *neque . . . eos, qui robur aliquando in*

*stilo fecerint, ad infelicem calumniandi se poenam alligandos puto.* 7 § 14 *cum infelix illa verborum cavillatio accessit et cursus ad singula verba restitit.* VIII pr. §§ 27—8 *plerosque videas haerentes circa singula et dum inveniunt et dum inventa ponderant ac dimetiuntur, quod si ideo fecerit, ut semper optimis uterentur, abominanda tamen haec infelicitas erat, quae et cursum dicendi refrenat et calorem cogitationis extinguit mora et diffidentia.* miser enim et, ut sic dicam, pauper orator est, qui nullum verbum acutus animo perdere potest. XI 2 §§ 29. 49. Plat. Phaedr. 229<sup>1</sup> *ἀλλως τὰ τοιοῦτα χαρίεντα ἡγεῖσθαι, μὴν δὲ δεινοῦ καὶ ἐπιπόνου καὶ οὐ πάνυ εὐτυχοῦς ἀνδρός.*

1. 20 TURBAM VIII 2 § 17 *est . . in quibusdam turba inanum verborum.*

§§ 8—15 By reading and hearing the best models we learn to choose appropriate words, to arrange and pronounce them rightly; to employ the figures of speech in their proper places.

§ 8 l. 22 CUM IUDICIO ( *sine discrimine* l. 21. Cic. de or. III § 150 *sed in hoc verborum genere propriorum dilectus est habendus quidam atque is aurium quoque iudicio ponderandus est.*

VIM ORANDI § 16. 5 § 6. II 16 § 9. VI 2 § 2. *So orandi ars, facultas, munus, ratio, scientia.*

1. 23 CIRCULATORIAM VOLUBILITATEM II 4 § 15 *cum iam formam rectae atque emendatae orationis accipient, extemporalis garrulitas nec expectata cogitatio et vix surgendi mora circulatoriae vere iactationis est.* Cic. de or. I § 17 *est enim et scientia comprehendenda rerum plurimarum, sine qua verborum volubilitas inanis atque irridenda est, et ipsa oratio conformanda non solum electione, sed etiam constructione verborum.* Sen. ep. 29 § 7 after speaking of Aristo, who used to hold forth when riding in a litter *hos circultores, qui philosophiam honestius neglexissent quam vendunt.* 40 § 3 *sic itaque habet istam vim dicendi rapidam atque abundantem aptiorem esse circulanti quam agenti rem magnam ac seriam.* Strolling artists of all kinds, quacks, mountebanks, charlatans, musicians, athletes, jugglers, scientific travellers, philosophers and rhetoricians, physicians, students, and also pilgrims to famous shrines and assemblies, were in Quintilian's day perpetually passing from Asia Minor and Syria to Greece and Italy, and even Spain and Africa and back again Friedländer II<sup>2</sup> 39—46. The travels of St Paul were in their outward form similar to those of Lucian, Alexander of Abonoteichos, Apollonios of Tyana, Dio Chrysostom, and many of the sophists recorded by Philostratos. That fluency and smartness of expression, rather than solidity of matter, characterised the speeches of these wandering professors, the journalists of their day, was a matter of necessity. Dig. XXVII 1 6 § 1 *grammarians, sophists, physicians who go on circuit, οἱ περιόδευταί καλούμενοι,* are opposed to those settled in the several cities. cf. DH. comp. 25 p. 402 Schäfer τὸ ἀγοραῖον τῆς ῥητορικῆς μέρος.

VOLUBILITATEM XI 3 § 52. Plin. ep. v 20 §§ 4—5 *respondit mihi Fonteus Magnus, unus ex Bithynis, plurimis verbis, paucissimis rebus, est plerisque Graecorum, ut illi, pro copia volubilitas, tam longas tamque frigidas periodos uno spiritu quasi torrente contorquent. itaque Iulius Candidus non inveniste solet dicere aliud esse eloquentiam, aliud loquentiam. nam eloquentia vix uni aut alteri, immo, si M. Antonio credimus, nemini, haec vero quam Candidus loquentiam appellat multis atque etiam impudentissimo cuique maxime contingit.* So Iuv. III 73—4 of Greek adventurers in Rome *ingenium velox, audacia perdita, sermo promptus et Isaeo torrentior.*

ID i.e. parare copiam cum iudicio. cf. 6 § 6. 7 § 4. HERBST.

1. 24 NON ENIM I § 109. 5 § 8. HERBST.

I. 24. 26. 27. ENIM . . ENIM . . . NAM 3 § 2 *nam . . . nam.* Xen. an. III 2 § 32. V 6 § 4. HERBST.

I. 25 QUOQUE=et quo as § 2 l. 11.

§ 9 l. 27 PARUM VERECUNDA VIII 2 § 1 (cited below on l. 32). ib. 3 §§ 38—9 *sed ne inornata sunt quidem [singula verba], nisi cum sunt infra rei, de qua loquendum est, dignitatem, excepto si obscena nudis nominibus enuntientur. quod viderint, qui non putant esse vitanda, quia nec sit ulla vox natura turpis, et si qua est rei deformitas, alia quoque appellatione quacumque ad intellectum eundem nihilominus pertineat. ego romani pudoris more contentus, ut iam respondi talibus, verecundiam silentio vindicabo.* Cic. ad fam. IX 22.

NAM 'in oratione, I say. For even these obscene terms may be admired in λαυβοργάφου it is true, or in Aristophanes and Kratinos, but for us orators it is enough to keep our own branch of composition in view.'

SCRIPTORES IAMBORUM § 59. also in Lat. the priapeia, Hor. epod.

I. 28 QUIDEM belongs not only to *scriptores*, but to the complex notion *scr. i. λαυβοργάφου*.

VETERIS COMOEDIAE § 65.

IN ILLIS LAUDANTUR §§ 63—64. V 12 § 22 *ut ad peiora iuvenes laude ducuntur, ita laudari in bonis malent.* Cic. ad Qu. fr. II 6 § 5 *Pompeius noster in amicitia P. Lentuli vituperatur.* p. Planc. § 82 *quem qui reprehendit in eo reprehendit, quod.* ib. § 84. Hand III 269. So *in* is used after *gratulator, admiror*.

I. 29 OPUS *dicendi* (Cic. Brut. § 214) or *oratorium* (ib. § 200). In the silver age *opus* often (like *genus*) denotes a special faculty, '*Fach*,' §§ 31. 35. 64. 69. 70. 72. 74. 93. 96. 123. 2 § 21. HERBST.

INTUERI a very favorite word of Quint. 2 §§ 2. 26. 7 § 16. I 6 § 28. III 6 § 1. V pr. § 4. 2 § 4. 13 § 31 etc.

I. 30 EXCEPTIS DE QUIBUS DINI parum verecundis I. 27. so, without *is*, § 104 *circumcisis quae dixisse ei nocuerat.*

I. 31 HUMILIBUS INTERIM ET VULGARIBUS EST OPUS Cic. de or. III § 177 *non enim sunt alia sermonis, alia contentionis verba, neque ex alio genere ad usum cetidianum, alio ad scenam pompamque sumuntur; sed ea nos cum iacentia sustulimus e medio sicut mollissimam ceram ad nostrum arbitrium formamus et fingimus.*

INTERIM 'sometimes,' a common use in the silver age §§ 18. 24. 3 §§ 7 Spald. 19. 20. 21. 32. 7 § 31. Spald. on I 1 § 8. II 1 § 1 *latinis quidem semper, sed etiam graecis interim.* So in Sen. (Gron. on de ben. VI 42). Tac. Plin. h. n. and ep. Flor. Mel. Apul. Hand III 427. Mühlmann II 1292—3. Bonnell 442—3. The classical senses 1) 'meanwhile,' 2) 'notwithstanding,' *indessen*, still remain.

NITIDIORE . . . SORDIDA §§ 33. 44. 79. 83. 97. 98. 113. 124. VIII 3 § 49 the *sordida oratio* is the contrary of *nitidum*. Cic. Brut. § 238 *non valde nitens, non plane horrida oratio.* id. orat. § 117. Sulp. Viet. inst. or. 15 in Halm rhet. lat. p. 321 3 *adhibendus est nitor, . . . ut scilicet verba non sordida et vulgaria et de trivio, quod dicitur, sumpta sint, sed decta de libris et hausta de liquido fonte doctrinae.*

I. 32 UBI RES POSCIT 3 § 15. cf. 3 § 3 *cum res exiget.* I 10 § 38 *si res poscet.* II 1 § 12 *cum res poscet.* 4 § 20. III 1 § 19. IV 2 § 108. IX 3 § 4.

PROPRIE DICUNTUR § 6 l. 11. 5 § 4 *verba poetica libertate audaciora non praesumunt eadem proprie dicendi facultatem.* VIII 2 §§ 1—2 *proprietas ipsa non simpliciter accipitur. primus enim intellectus est sua cuiusque rei appellatio, qua non semper utemur, nam et obscena vitabimus et sordida et humilia. sunt autem humilia infra dignitatem rerum aut ordinis. in quo vitio cavendo non mediocriter errare quidam*

*solent, qui omnia, quae sunt in usu, etiamsi causae necessitas postulet, reformidant.*

§ 10 1. 33 NON...MODO...SED...ETIAM commonly separated by other words in Quint. § 55 non *forum modo*, verum *ipsam etiam urbem*. 2 § 23 non *causarum modo* inter *ipsas condicio*, sed *in singulis etiam causis partium*. Yet *etiam* is not thrown to the end of the clause 3 § 15 non *exercitatio modo*, ...sed *etiam ratio*. 7 § 19 non *in prosa modo*, sed *etiam in carmine*. HERBST. More in Bonnell p. 531.

FORMAS *formae*, in as wide a sense as the English 'forms,' distinguish words esp. by their terminations (e.g. in Macr. diff. verb. 21 meditatives, inchoatives, frequentatives, usurpatives, are so many *formae* or *species* of verbs) or inflexions, i.e. accident Quint. I 6 § 16. Varr. I. I. IX §§ 37-109. X § 22. Gell. XII 10 § 1. DII. comp. 25 p. 402 Schäfer introduces fluent praters scoffing at the notion that Demosthenes, like statuaries, did all his work *by rule and measure*, fitting the members (μέλη) of his sentences to a standard, twisting words up and down, observing quantities and numbers, the cases of nouns and conjugations of verbs (τὰς πτώσεις τῶν ὀνομάτων καὶ τὰς ἐγκλίσεις τῶν ῥημάτων). See the grammatical discussions in Cic. orat. §§ 152-161. Quint. I 4 esp. §§ 22-29. c. 5-7.

1. 34 MENSURAS 'quantities,' i.e. prosody; for Latin concrete plurals often correspond to English abstract names of sciences e.g. *numeri* = 'arithmetic' Nägelsbach § 12 2. See Cic. orat. §§ 159. 162-233. Quint. I 10 'of music.'

1. 35 MULTA LECTIONE § 59 *multa magis quam multorum lectione formanda mens et ducendus color*. 7 § 4. *Lectio* includes, but is not confined to, reading aloud, which, as well as *auditiō*, would train the ear to detect false quantities. Lucian adv. indoct. 2 ἀναγιγνώσκεις ἐνια πᾶν ἐπιτρέχων φθάνοντος τοῦ ὀφθαλμοῦ τὸ στόμα. See Wieland ad l. on the importance of reading aloud for bringing out all the excellence of a work of genius.

AUDITIONE remember the practice of recitation Iuv. III 9 n.; the employment of *lectores* or *anagnostae* to entertain the company at dinners ib. V 157 n. XI 181 n. Mart. VII 51. 52. IX 82.

1. 36 CUM...ACCIPIAMUS gives the reason for adding *auditione* to *lectione*. Hearing must come first.

1. 37 PROPTER QUOD § 66. 5 § 23. 7 § 6. *propter quae* I § 61. 3 § 30. Not thus used in transitions by Cic. Bonnell p. 714. Hand IV 613 has exx. from Varro and Columella.

1. 37 seq. INFANTES...CARUERUNT Hdt. II 2 Psammetichos, king of Egypt B.C. 670-616, in order to discover whether the Egyptians were indeed, as they believed, the most ancient of men, gave two infants to a shepherd, charging him never to utter a word before them; they were to be kept apart, fed with goat's milk; after two years the children, as the shepherd opened the door, stretch forth their hands to him, crying *βεκός*. On inquiry Ps. discovered that *βεκός* was Phrygian for *breed*. The Egyptians accordingly allowed the Phrygians' claim to a higher antiquity, but still ranked themselves second. Claud. in Eutr. II 251-4 *dat carere vetustas | principium Phrygibus, nec rex Aegyptius ultra | restitit, humani postquam puer uberis experts | in Phrygiam primum laxavit murmura vocem*. cf. schol. Apollon. IV 261 seq. who holds that the children imitated the cry of the goats. Spalding (cl. I 10 § 7) thinks that Quint. by *mutis nutricibus* means the goats. A like story is told of James IV. of Scotland: the two infants placed by him with a dumb nurse in the isle of Inchkeith spoke Hebrew! In general deaf-mutes are dumb because they are deaf, and hear no sounds to imitate; but of late years they have



been trained, especially in Holland, to speak articulately, and even to keep up a conversation by watching the mouth of the person speaking with them. Hear a consummate master of rhetoric Aug. doct. chr. IV § 5 *quapropter, cum ex infantibus loquentes non fiant, nisi locutiones discendo loquentium; cur eloquentes fieri non possint nulla eloquendi arte tradita, sed elocutiones eloquentium legendo et audiendo et quantum assequi conceditur imitando? quid quod ita fieri ipsis quoque experimur exemplis? nam sine praeceptis rhetoricis norimus plurimos eloquentiores plurimis qui illa didicerunt; sine lectis vero et auditis eloquentium disputationibus vel dictionibus neminem etc.* cf. ib. § 4.

§ 11 p. 3 l. 2 ALIA verba.

l. 3 UT IDEM PLURIBUS VOCIBUS DECLARENT Cic. fin. III § 15 *nec tamen exprimi verbum e verbo necesse erit, . . . cum sit verbum, quod idem declaret, magis usitatum.* The word in regard to its sound and form is *vox*, *verbum* in regard to its sense Cic. orat. § 162 *sed quia rerum verborumque iudicium prudentiae est, vocum autem et numerorum aures sunt iudices, et quod illa ad intellegentiam referuntur, haec ad voluptatem: in illis ratio invenit, in his sensus artem.* Obbar on Hor. ep. I 134 *sunt verba et voces.*

ITA UT NIHIL SIGNIFICATIONIS . . . INTERSIT 'so that it makes no difference to the meaning.' VII 2 § 20 *in iudicio quoque nihil interest actionum, utrum . . . an.* IX 4 § 44 *plurimum refert compositionis, quae quibus anteponas.* Plin. ep. IX 13 § 25 *verane haec affirmare non ausim; interest tamen exempli ut vera videantur.* ib. VIII 22 § 4 *quem insignire exempli nihil, non insignire humanitatis plurimum refert.* id. pan. 40 § 5 *tu nihil referre iniquitatis existimas, exigas quod deberi non oportuerit, an constituas ut debeatur.* In these cases Cic. would use acc. with *ad*, as *ad fam.* V 12 § 2 *equidem ad nostram laudem non multum video interesse; sed ad proparationem meam quiddam interest non te expectare.* cf. Mühlmann II 1350. Genitives of the person, or quasi-personal genitives, as *rei publicae*, *salutis communis* etc., are freely used by Cic.

l. 4 ENSIS ET GLADIUS *Ensis* is used 50 [more than 60] times in Verg., *gladius* but 4 [5] times. GESNER, who points out the distinction between *Schoeert* and *Degen*. *Ensis* is the poetic word, *gladius* the ordinary, *spatha* the more vulgar term; the last two have passed into the Romance languages, as we might expect.

l. 6 τροπικῶς on metaphor see VIII 2 § 6 seq. Cic. de or. III § 155 seq. orat. § 92 seq.

AD HUNDEM INTELLECTUM FERUNTUR 'pass (run) into the same meaning.' VIII 3 § 39 (cited above on § 9 l. 27).

l. 7 FERRUM so both 'iron' and 'steel' are used for 'sword.' Shakesp. *to wear iron about you. but yet you draw not iron. as he plucked his cursed steel away. never brandish more revengeful steel.* VIII 6 § 20 *nam prosa, ut 'mucronem' pro gladio, et 'tectum' pro domo recipiet, ita non 'puppem' pro navi nec 'abietem' pro tabillis, et rursus, ut pro gladio, 'ferrum,' ita non pro equo 'quadripedem.'*

§ 12 NAM the possibility of what has been said is proved by citing a still more striking instance: 'and no wonder, for.' §§ 9 l. 27 n. 50. 83. II 11 § 7 Spalding. 20 § 10. IX 4 § 84 Spalding. XI 3 § 21 Spalding. II and IV 17.

PER ABUSIONEM by catachresis III 3 § 9 *Hermagoras iudicium partitionem ordinem quaque sunt elocutionis subicit oeconomiae, quae graece appellata ex cura rerum domesticarum et hic per abusionem posita nomine latino caret.* VIII 2 §§ 4—5 whatever is not *proprium*, is not necessarily to be branded as *improprium*, because many things have no names; what



*lapidare* means is plain, but *glæbarum testarumque iactus non habet nomen. unde abusio, quæ κατὰχρησις dicitur, necessaria.* IX 2 § 35. Cic. orat. § 94 *Aristoteles autem translationi et hæc ipsa subiungit et abusionem, quam κατὰχρησιν vocant, ut cum minutum dicimus animum pro parvo et abutimur verbis propinquis, si opus est, vel quod delectat vel quod decet.* de or. III § 169. Serv. georg. III 533 DONARIA proprie loca sunt in quibus dona reponuntur deorum, abusive templa. id. Aen. IX 177 IDA VENATRIX a plerisque Ida mater Nisi accipitur, quia dixit 'venatrix:' nam si montem volueris accipere, abusive 'Idam venatricem' dictam intellege pro 'venationibus abundantem:' nam 'venatrix' est proprie, quæ venatur. ib. X 23. 484. 738. Cael. Aur. acut. I 1 § 14 oportebat enim definitive loquentem propriis uti sermonibus et non abusivis. Martian. Cap. § 512 de rhet. 33 in Halm rhet. p. 474 12. Beda de tropis ib. p. 612 12.

SICARIOS Cic. p. Rosc. Amer. § 103 *is, qui et sector est et sicarius, hoc est, qui et . . . et eum hominem occidendum curavit, de cuius morte quaeritur.* cf. Forcell.

1. 8 QUOCUMQUE in the silver age an indefinite = *quivis*, 'any whatever' § 105. 7 § 2. Iuv. X 359 n. Zumpt § 706. In Sall. and Cic. we find *quacumque* ratione, *quocumque* modo. Fabri has many exx. from Liv. on XXII 58 § 5. In Quint. Tac. Suet. this use is more frequent than the strict relative 'whoever.' Mart. VI 43 7. VIII 48 5 *non quicumque capit saturatas murice vestes.* X 20 10. XII 48 8. XIII 32 *non quemcumque focum, nec fumum cascus omnem, | sed Volentanum qui bibit, ille sapit.* Suet. Caes. 66 *vetustissima nave impositos quocumque vento in quas-cumque terras inbebo archi.*

1. 9 CIRCUITU VERBORUM PLURIUM OSTENDIMUS VIII 6 § 59 *pluribus autem verbis cum id, quod uno aut paucioribus certe dici potest, periphrasin vocant, circuitum quendam eloquendi.* ib. § 61 *quidquid enim significari brevius potest et cum ornatu latius ostenditur, periphrasis est, cui nomen latine datum est non sane aptum orationis virtuti circumlocutio. verum hoc ut, cum decorem habet, periphrasis, ita, cum in vitium incidit, περισσολογία dicitur.* XII 10 § 16 *ideoque ea, quæ proprie signari poterant, circuitu coeperint enuntiare.* ib. § 41 *'quid enim' inquirunt 'attinet circuitu res ostendere et translationibus, id est aut pluribus aut alienis verbis, cum sua cuique sint adsignata nomina?'* VIII pr. § 24 *quod recte dici potest circuiumus amore verborum, a passage which explains the metaphor, 'instead of taking the straight road we go round.'* ib. 2 § 17. A very common meaning of *circuitus* is 'period.'

OSTENDIMUS § 15.

1. 9—10 ET . . . LACTIS Verg. ecl. I 81.

1. 10 PLURIMA not 'most,' but 'very many,' as very often in Quint. Herbst cites 25 other exx. from this book. The acc. is cognate; *pl. fig. = plurimas figuras efficitur.*

MUTATIONE FIGURAMUS *figura σχῆμα* (IX 1 § 1) is a 'figure of speech, 'turn of expression,' diverging from the direct and usual and commonplace phrase. *figurare orationem* (ib. §§ 9. 13) is to adorn one's style with such figures ib. § 4 *figura, sicut nomine ipso patet, conformatio quaedam orationis remota a communi et primum se offerente ratione,* ib. § 11 *altero [modo dicitur figura], quo proprie schema dicitur, in sensu [σχῆμα διαβολας ib. § 17] vel sermone [σχ. λέξεως] aliqua a vulgari et simplici specie cum ratione mutatio.* § 14 *figura sit arte aliqua novata forma dicendi.* § 23. II 13 §§ 8—11 the orator must keep in view what is becoming and what is expedient: *expedit autem sæpe mutare ex illo constituto traditoque ordine aliqua, et interim decet,* just as the look and posture is varied in statues and pictures, and the variety gives movement

and life to the piece. Who would blame Myro's discobolos for not standing bolt upright as a soldier on parade? The novelty and the difficulty of such works constitute their charm. *quam quidem gratiam et delectationem adferunt figurae quaeque in sensibus quaeque in verbis sunt. mutant enim aliquid a recto atque hanc prae se virtutem ferunt quod a consuetudine vulgari recesserunt.* M. Sen. contr. I pr. §§ 23—4 pp. 55—6 describes schemata by the phrases *orationem inflectere. recta via decedere. oblique et furtim subreperet. detorquere orationem.* Cic. Brut. § 69 *sententiarum orationisque formis, quae vocant σχήματα.* § 275 *et verborum et sententiarum illa lumina, quae vocant Graeci σχήματα, quibus tanquam insignibus in ornatu distinguebatur omnis oratio. orat. § 83 illam concinnitatem, quae verborum collocationem illuminat eis luminibus, quae Graeci quasi aliquos gestus orationis σχήματα appellant.* § 181 *et, quae dicuntur orationis quasi formae et lumina, quae, ut dixi, Graeci vocant σχήματα.* Thus it appears that in Cicero's time there was no fixed Latin equivalent for σχήμα: he twice approaches to the choice of *figura*, which occurs perpetually in later rhetoricians opt. gen. or. § 14 *nec converti ut interpres, sed ut orator, sententiis isdem et earum formis tamquam figuris, verbis ad nostram consuetudinem aptis.* § 23 *sententiis et earum figuris et rerum ordine.* So too *figurare* in this sense is first found in Quint. Plin. ep. III 13 § 3 *disponere apte, figurare varie nisi eruditis negatum est.* See Ernesti σχήμα. *figura.* Forc., Mühlmann, Bonnell, Halm ind. rhet. Lat. *figura. figuratus. figuro.* K. Fr. Herm. on Lucian de hist. conscr. p. 272. *Mutatio* is also a technical term carm. de figuris Halm rhet. p. 70 : 72—4 explaining ἀλλοίωσις or ὑπαλλαγή *fit mutatio multimodis. 'bello Africa flagrat,' | Afros cum dicas bellare, et tempora quando | et casus numerosque figurando variamus.*

NON IGNORO in Sall. *neque ignoro* in Nep. and Quintil. Mühlmann, Bonnell.

I. 11 NON ME FUGIT in Cic. Caes. Nep. Sen. Mühlmann I (2) 650. Nizol.

NON ME PRAETERIT in Cic. see Forc. Nizol. Klotz. Add Plin. h. n. VI § 141 who subjoins, *nec sum oblitus.* Scribon. Larg. § 38 where *scio* follows after a few sentences.

QUIS NESCIT? II 16 § 6. Verg. Ov. etc. So *nemo est qui nesciat.*

I. 12 NEMINI DUBIUM EST Cic. Nep. Suet. in Nizol. Mühlmann I (2) 585. *non dubium est* is more common e.g. in Cic. Plin. h. n.

§ 13 EX PROXIMO MUTUARI 'to borrow from next door,' i.e. to avoid repetition of the same term by employing another of neighbouring sense. ad Herenn. IV § 45 *abusio est quae verbo simili et propinquo pro certo et proprio abutitur, hoc modo: 'vires hominis breves sunt,' aut 'parva statura,' aut 'longum in homine consilium,' aut 'oratio magna,' aut 'uti pauco sermone.' nam hic facile est intellectu finitima verba rerum dissimilium ratione abusionis esse traducta.* Quintil. VIII 6 §§ 34—6 *eo magis necessaria catachresis quam recte dicimus abusione, quae non habentibus nomen suum accommodat quod in proximo est, sic 'equum divina Palladis arte | aedificant' . . . . . similia sunt haec: 'acetabula' quidquid habent et 'pyxides' cuiuscunque materiae sunt et 'parricida' matris quoque aut fratris interfector, discernendumque est hoc totum a translatione genus, quod abusio est, ubi nomen defuit, translatio, ubi aliud fuit. nam poetae solent abusive etiam in his rebus, quibus nomina sua sunt, vicinis potius uti, quod rari in prosa est. illa quoque quidam catachresis volunt esse, cum pro comendat 'virtus' aut pro luxuria 'liberalitas' dicitur, in quibus equidem dissensio: namque in his non verbum pro verbo ponitur, sed res pro re.* IV I § 54 *simplicis sumptique ex proximo sermonis.* Neuter adjectives in acc. or abl. with prepositions are

often used substantively in expressions denoting place e.g. *in medium*, *de medio*, *in suo*, *in alieno*, *in publico*, *in plano*, *in excelso*, *in sicco* Nägelsbach § 21 p. 66—9.

MUTUARI several times used by Quintil. in a metaphorical sense VIII pr. § 25 *a corruptissimo quoque poetarum figuras seu translationes mutuamur*.

1. 14 IDEM VALENT 'are equivalent' or 'tantamount,' 'amount to the same thing,' 'have the same force.' *valere* (and the subst. *vis*), like *δύνασθαι* (with *δύναμις* cf. HSt.), often passes into the sense of 'mean,' 'signify' ('meaning,' 'signification') I 4 § 27 aliud *alio loco* valent. V 9 § 6 *quaedam et retrorsum* idem valent. cf. II 15 § 34. IX 2 § 105. I 4 § 29 'pransus' quoque ac 'potus' diversum valet *quam indicat*. I 5 § 4 *duc*, *quae* idem significant ac tantundem valent. cf. IX 4 § 58.

DIVITIAS used metaphorically also Cic. de or. I § 161 *in oratione Crassi divitias atque ornamenta eius ingenii per quaedam involucre atque integumenta perspexi*.

1. 15 OCCURRENT § 7 l. 16 n. v 10 § 125 *oratoris cogitationem nihil moretur haec varietas argumentorum et copia, sed quasi offerant se et occurrant*. So very often in Quint.

§ 14 l. 16 NON SEMPER HAEC INTER SE IDEM FACIUNT 'they are not always interchangeable,' 'they do not always produce the same effect the one with the other;' *inter se*=*ἀλλήλοις* (Hand III 397—400). IX 3 § 31 *cuius et initia inter se et rursus inter se fines idem sunt*. ib. § 49 *sunt inter se similia, sed non etiam prioribus*. For *faciunt* cf. ib. § 47 *verba modo sed sensus quoque idem facientes acervantur*.

1. 18 INTELLEGO repeat *recte dixerim*. So V 11 § 26 *neque enim ut nazis utilior nova quam vetus, sic amicitia: vel, ut laudanda quae pecuniam suam pluribus largitur, ita quae formam*. HERBST.

1. 19 MUCRO GLADIUM OSTENDIT § 16. VIII 6 § 20 *prosa* ut 'mucronem' pro gladio . . . *recipiet*, ita non 'puppem' pro *nazi*. VI 4 § 4 *nec alibi dixeris magis mucrone pugnari*. Also IX 4 § 30 and in Cic. and M. Sen. See Forc.

OSTENDIT cf. § 12 l. 9.

§ 15 UT cf. § 1 l. 1 n. *sicut*.

SIC by reading and hearing § 10.

L 21 HOC correlative to *quia* l. 24. § 34 *hoc potentiora, quod*. § 129 *eo perniciosissima quod*.

1. 22 ETIAM IPSIS § 24. Hor. s. I 3 39. HERBST.

TRADUNTUR *trado* and *accipio* are used as synonyms of *docco* and *disco* respectively I 3 § 3 *quae tradentur non difficulter accipiet*. II 9 § 3 *eloquentia coalescere nequit nisi sociata tradentis accipientisque concordia*. III 6 § 59 *si qua est in iis culpa, tradentis est*. Nep. xxv 1 § 3 *erat autem in puero praeter docilitatem ingenii summa suavis oris atque vocis, ut non solum celeriter acciperet quae tradebantur*. Exx. from Cic. in Forc., from Quint. in Bonnell.

ARTIBUS *ars* (τέχνη) denotes either an art (or science) or a treatise upon the art Iuv. VII 177 n. Cic. Brut. § 46. *Artes* here are the rules, the doctrines and directions, contained in such a treatise § 49 *qui de artibus scripserunt*. I pr. § 26 *nihil praecepta atque artes valere, nisi adjuvante natura*. XI 1 § 54.

1. 23 SINE DEMONSTRANTE the participle is very frequently used thus by Quint. I 2 § 12 *lectio quoque non omnis nec semper praeunte vel interpretante eget*.

1. 25 OSTENDIT displays, brings before us in a real example.

§ 16 l. 26 AUDIENTIS cf. §§ 16—19 *excitat qui dicit* etc.

LEGENTIS cf. § 17 l. 34 *in lectione*. § 19 *lectio . . . tradatur*.

EXCITAT QUI DICIT SPIRITU IPSO conversely Ov. Pont. IV 2 35 *excitat auditor studium*.

l. 27 SPIRITU IPSO 'by his very breath,' by the *viva vox*. II 2 § 8 *licet enim satis exemplorum ad imitandum ex lectione suppletet, tamen viva illa, ut dicitur, vox alit plenius*. Cic. or. § 130 *carent libri spiritu illo, propter quum maiora eadem illa cum aguntur quam cum leguntur videri solent*. Plin. ep. II 3 § 9 *multo magis, ut vulgo dicitur, viva vox adficit, nam licet acriora sint quae legas, altius tamen in animo sedent quae pronuntiatio, vultus, habitus, gestus etiam dicentis adfigit*. DII. Demosth. 54 says of the speeches of Dem., when ill delivered τὸ κάλλιστον αὐτῆς [τῆς λέξεως] ἀγαθὸν ἀπολείται, τὸ πνεῦμα, καὶ οὐδὲν διοίξει σέματος καλοῦ μὲν, ἀκινήτου δὲ καὶ νεκροῦ. The exquisitely musical lines of Tollens 'Mijne verzen' (Gedichten 1855 III 188—9) are the best comment on the passage. Zielloos staat gij, levenloos, | zonder klem of zweier, | zangen, uit mijn hart geweld! | op het koud papier. | neen, van 't uitgestroomd gevoel | vonkt in u geen sprank: | zielloos zitt gij, levenloos, | noten zonder klank! | 'k heb de borst met u geroerd | en het hart gevoeld, | maar mijn adem was de ziel, | die u leven deed. | 'k schiep met klem en kracht van toon | al uw kracht en klem; | 'k blies u geest en leven in | met mijn eigen stem etc.

AMBITU the mss. have *ambitu* or *et ambitu*. Halm after Bursian marks *ambitu* as a gloss. 'Those who retain it, understand by it 'a bare outline,' but give no example of this sense.

l. 28 VIVUNT OMNIA ENIM cf. § 14 *non semper enim* with Herbst ad l. Cic. Att. XIV 6 § 1 *odiosa illa enim fuerant*. Hor. s. II 7 105 Heind. Hand II 397—404.

l. 30 IPSORUM QUI ORANT PERICULO Cic. or. § 98 *medius ille [orator] . . . , si modo suum illud satis instruxerit, non extimescet ancipites dicendi incertosque casus; etiam si quando minus succedet, ut saepe fit, magnum tamen periculum non adibit*. Plin. ep. IV 19 § 3 of his wife Calpurnia *qua illa sollicitudine, cum videor acturus, quanto, cum egi, gaudio adficitur! disponit qui nuntiant sibi, quem adsensum, quos clamores excitarem, quem eventum iudicii tulerim*. HERBST.

IPSORUM QUI ORANT = *oratorum* §§ 8 n. 76. 5 § 18. IX 4 § 110 *quibus loquendi magis quam orandi studium fuit*. Cic. has *orare causam, or. item* see Forc. Aen. VI 849 *orarent causas melius*. The absolute use of the word is common in the silver age Plin. ep. VII 9 § 7 *studium orandi*. Tac. h. I 90 *erant qui genus ipsum orandi noscerent, crebro fori usu celebre*. id. dial. 6 *illa secretiora et tantum ipsis orantibus nota maiora sunt, size accuratam meditatamque profert orationem*, where is a transition from pl. *orantibus* to sing. *profert*, as here from *qui dicit* l. 27 to *qui orant*. In Quintil. we have *orandi consilium, studium, vis, in orando* etc.

§ 17 l. 31—33 VOX, ACTIO, PRONUNTIANDI RATIO so 7 § 9 *adhibita vocis, pronuntiationis, gestus observatione*. Here *actio* = *gestus* XI 3 §§ 1—2 *pronuntiatio a plerisque actio dicitur, sed prius nomen a voce, sequens a gestu videtur accipere. namque actionem Cicero alias (de or. III § 222) quasi sermonem, alias (or. § 55) eloquentiam quandam corporis dicit. idem tamen duas eius partes facit, quae sunt eadem pronuntiationis, vocem atque motum: quapropter utraque appellatione indifferenter uti licet. habet autem res ipsa miram quandam in orationibus vim ac potestatem: neque enim tam refert, qualia sint, quae intra nosmet ipsos composuimus, quam quo modo offerantur: nem ita quisque, ut audit, movetur*. cf. ib. §§ 8. 9. 14. Cic. Brut. § 141 *in Antonio . . . actio singularis: quae si partitiona est in gestum atque vocem, gestus erat non verba exprimens, sed cum sententiis congruens, manus, umeri, latera, suppletio pedis, status, incessus omnisque motus*.

COMMODATA agrees with *ratio*, while *decora* belongs both to *vox* and *actio*.

1. 32 POTENTISSIMA cf. § 15 *potentiora*. IV 5 § 8 Spald. id. on V 7 § 37 where *potenter*=persuasively.

1. 33 UT SEMEL DICAM 3 § 22. cf. *ut semel finiam* (V 13 § 3. VIII 3 § 55. XI 3 § 59). XI 1 § 66 *ut semel plura complectar*.

PARITER OMNIA Xen. an. I 3 § 12. Cyr. V 1 §§ 9—10 πάντας ὁμολως. HERBST.

1. 34 IUDICIUM, QUOD AUDIENTI CLAMOR EXTORQUET IV 5 § 6 *co tēferre*, quo cognoscenti iudicium *conamur* auferre. For the construction Mühlmann cites Cic. Verg. Curt. Suet. *extorquere repugnantem e manibus hastam. confilenti sica de manibus. dextrae mucronem. natem regenti gubernaculum*.

FREQUENTER in the silver age and modern sense, 'often.'

SUUS CUIQUE FAVOR §§ 87. 127. 2 § 22. 7 § 24. The inversion of the usual order 3 § 5 *ut quodque se profert verbum*, is due to the attraction of *quodque* to the relative *ut*.

1. 35 ILLE like ἐκεῖνος denotes something notorious § 47 II 10 § 7 *tumorille inanis*. VI 3 § 40 *Fabricei fuga illa*. Mühlmann col. 150. Bonnell p. 397.

LAUDANTIUM CLAMOR § 18. II 2 § 9. XI 3 §§ 121. 126. 131. Gesn. and Spald. on IV 2 § 37. Cic. de or. I § 152 *Ellendt haec sunt, quae clamores et admirationes in bonis oratoribus efficiunt*. M. Sen. contr. IX pr. § 2 of professors of rhetoric *quid quod laudationibus crebris sustentur et memoria illorum adsuevit certis intervallis quiescere? cum ventum est in forum et desiit illos ad omnem gestum plausus excipere, aut deficiunt aut labant*. Tac. dial. 39 *oratori autem clamore plausuque opus est et velut quodam theatro*. Plin. ep. II 10 § 7 of a poetic recitation *imaginor enim qui concursus, quae admiratio te, qui clamor... maneat*. ib. IV 5 § 1 *Aeschinen aiunt potentibus Rhodiis legisse orationem suam, deinde Demosthenis, summis utramque clamoribus*. IX 13 § 18. When the emperor M. Aurelius was present at a declamation of Aristides, the sophist stipulated Philostr. soph. II 9 § 4 that his friends should be allowed *καὶ βοᾶν καὶ κροεῖν*. See on applause at recitations n. on Iuv. III 9 p. 178. Schesfer de stilo IX 1. Ferrar. de veterum acclam. (Graev. thes. VI). Cresol. theat. rhet. III 20 (Gronov. thes. X). These last two and Bingham XIV 4 § 27 cite instances of the applause of preachers (Chrysostom, Augustine etc.) in Christian churches. Gesner quotes Hieron. ep. 52=2 ad Nepotian. § 8 (I 263<sup>v</sup> Vall.) Jerome asked his teacher, Greg. Naz., to explain *δὲνρε-πρωτων* (Luke 6 1). He replied *docebo te super hac re in ecclesia: in qua mihi omni populo acclamante cogeris invitus scire quod nescis; aut certe si solus tacueris, solus ab omnibus stultitiae condemnaberis*.

EXTORQUET 'wrests from him,' 'robs him of.' cf. for the metaphor Cic. de or. II § 74 *numquam sententias de manibus iudicum vi quadam orationi. extorsimus ac potius placatis eorum animis tantum, quantum ipsi paliebantur, accepimus*. Elsewhere in Quintil. the word means 'extract by crossquestioning,' 'worm out of,' 'elicit.' infr. § 110. V 7 § 17 *in eo, qui verum invitatus dicturus est, prima felicitas interrogantis extorquere quod is noluerit*. ib. § 27 *patronus... altius et unde nihil suspecti sit repelita percontatione, priora sequentibus applicando saepe eo perducit homines, ut invitis quod prosit extorqueat*.

§ 18 1. 35 PUDET DISSENTIRE § 117 of Cicero *in omnibus, quae dicet, tanta auctoritas inest, ut dissentire pudeat*.

1. 36 INHIBEMUR CREDERE = *ne* (quin or quominus) *credamus*. In the silver age the inf. is used, as in verse, almost as widely as in Gr. Mühlmann cites Plin. h. n. II § 69 *inhibentur rectum agere cursum*. cf. infr. § 72 *meruit credi*. § 96 *legi dignus*. § 97 *esse docti affectant*. 2 § 7 *contentum esse id consequi*. cf. Madvig § 350 + 5. Zumpt §§ 568. 593. 618. Krüger-Grotefend § 476 +.



1. 37 CUM INTERIM with ind. § III *cum* interim *haec* fluunt. I 12 § 3. II 12 § 2. XII 10 § 67. 'when all the while' = 'though notwithstanding,' as in Germ. 'während inzwischen' = 'wenn gleich.' In IV 2 § 37 *cum* interim . . . *nescias*, the conj. of the 2nd person represents the Fr. *en* with the 3rd person, and would be conj. even in a principal clause.

VITIOSA PLURIBUS PLACENT even in taste of *πλεoves kakoi* I 6 § 44 *unde enim tantum boni, ut pluribus quae recta sunt placeant?*

p. 4 l. 1 A CONROGATIS Iuv. VII 44 n. The chief authority, Plin. ep. II 14 § 4 seq., after complaining of the intrusion of unfledged boys into the *centumviraes causae*, describes the packed audience *sepiuntur auditores actoribus similes, conducti et redempti: manceps convenitur: in media basilica tam palam sportulae quam in triclinio dantur: ex iudicio in iudicium pari mercede transitur. inde iam non inurbane σοφοκλεις vocantur . . . isdem latinum nomen impositum est Laudiceni. et tamen crescit in dies foeditas utraque lingua notata. here duo nomenclatores mihi habent sane aetatem eorum qui nuper togas sumpserint) ternis denariis ad laudandum trahebantur. tanti constat ut sis disertissimus. hoc pretio quamlibet numerosa subsellia implentur, hoc ingens corona colligitur, hoc infiniti clamores commoventur, cum mesochorus dedit signum. opus est enim signo apud non intellegentes, ne audientes quidem: nam plerique non audiunt, nec ulli magis laudant. signando transibis per basilicam et voles scire quemodo quisque dicat, nihil est quod tribunal ascendas, nihil quod praebes aurem; facilis discriminatio: scito cum pessime dicere, qui laudabitur maxime. primus hunc audiendi morem induxit Largus Licinus, hactenus tamen ut auditores corrogaret: ita certe ex Quintiliano, praecceptore meo, audisse memini. narrabat ille 'adsectabar Demitium Afrum. cum apud centumvires diceret graviter et lente (hoc enim illi actionis genus erat), audit ex proximo inmedium insolitumque clamorem. admiratus reticuit. ubi silentium factum est, repetit quod abruperat. iterum clamor, iterum reticuit, et post silentium coepit idem tertio. novissime quis diceret quaeivit: responsum est "Licinus." tum intermissa causa "centumviri" inquit, "hoc artificium perit." quod aliqui perire incipiebat, cum perisse Afro videretur, nunc vero praep. funditus extinctum et eversum est. pudet referre quae quam fracta pronuntiatione dicantur, quibus quam taetris clamoribus excipiantur. plausus tantum ac potius sola cymbala et tympana illis canticis desunt: ululatus quidem (neque enim alio vocabulo potest exprimi theatri quoque indecora laudatio) large supersunt. Cf. Lucian rhet. praec. 21 on the well-trained chorus of applauding friends.*

§ 19 l. 2 PRAVA IUDICIA § 72 *Philemon . . . pravis sui temporis iudiciis Menandro saepe praelatus est.* cf. III 7 § 18.

l. 3 UT supplied by Halm.

TRANSCURRIT 5 § 8 *non enim scripta lectione secuta transcurrimus.* cf. XI 2 § 34 *continua lectio et quae magis et quae minus haerent aequaliter transit.*

l. 6 CIBOS MANSOS AC PROPE LIQUEFACTOS Cic. de or. II § 162 *ego autem, si quem nunc rudem plane institui ad dicendum velim, his potius tradam adsiduis uno opere eandem incudem diem noctemque tundentibus, qui omnes tenuissimas particulas atque omnia minima mansa ut nutrices infantibus pueris in os inserant.* Quint. XI 2 § 41 *taedium illud et scripta et lecta saepius revolvendi et quasi eundem cibum remandendi.*

DEMITTIMUS Ov. ibis 387 *ut quos demisit vastam Polyphemus in alvum.* id. m. VIII 835 *plusque cupit, quo plura suam demittit in alvum.* ib. 847 *demisso in viscera censu.*

l. 7 DIGERANTUR in the modern sense, not found before the elder Sen. contr. I pr. § 17 p. 52 22 *post cenam fere lucubrabat nec patiebatur alimenta*

*per somnum quietemque aequaliter digeri, sed perturbata ac dissipata in caput agebat.* Quint. XI 2 § 35 *bonam valetudinem, digestum cibum.* In Celsus *dig.* is to dissipate, work off, noxious humours in the body, see Forc.

MOLLITA Ov. m. I 228—9 *semineces partim ferventibus artus | mollit aquis.*

1.8 VELUT CONFECTA 'chewed,' 'masticated,' also 'ground.' Colum. VI 2 § 14 of oxen *multi cibi edaces, verum in eo conficiendo lenti: nam hi melius concoquunt . . . qui ex commodo, quam qui festinanter mandunt.* Plin. h. n. XI § 160 of the teeth *qui digerunt cibum* [the incisors] *lati et acuti, qui conficiunt* [the grinders] *duplices.* ib. § 201. ib. VII § 191 Ceres taught men *frumenta . . . molere et conficere.* Cic. and Liv. in Forc. Elsewhere *conficere* denotes the action of the stomach on food ib. XI § 180 *stomachus denticulatus callo in modum rubi ad conficiendos cibos.* VIII § 72 *omnia dentibus frangentes protinusque devorata conficientes ventre,* with which cf. X § 2 of the ostrich *concoquendi sine dilectu devorata mira natura.* XXVI § 43. Scribon. Larg. § 122 ap. Burm. Cf. Philostr. II 9 § 5 cited on 3 § 25.

§ 20 1.9 NON NISI in the silver age has become an adverb 3 § 29. in Cic. the two words are almost always separated, and always belong to different clauses, as below 3 § 30. 5 § 5 *nisi . . . non.* Hand IV 252 has exx. of *non nisi* = 'only' from Ov. Cels. Plin. h. n. and ep. Suet. Mart. cf. Krebs-Allgayer 646 who adds Tac.

OPTIMUS QUISQUE ET QUI MINIME FALLAT 5 § 19. the conj. after *qui* consecutive § 44 *tenuia et quae minimum ab usu cotidiano recedant* cf. §§ 78. 118. 119. HERBST. Madvig § 364.

1. 10 SED Iuv. V 147 n.

AC PAENE § 76. Plin. ep. II 10 § 1 *durum ac paene crudelem.* ib. IX 7 § 4. 13 § 20. Tac. dial. 31. HERBST.

PAENE AD Hand I 87 cites Cic. p. Mil. § 80 of tyrannicides *prope ad immortalitatis et religionem et memoriam consecrantur.*

SCRIBENDI SOLLICITUDINEM 3 § 20 *scribentium curam.* Plin. ep. II 5 § 2 sending a part of a speech for criticism *his tu rogo intentionem scribentis accommodes.*

1. 11 PER PARTES Plin. ep. I 8 §§ 2—3 *petiturus sum ut rursus vaces sermoni, quem apud municipales meos habui . . . memini quidem te iam quaedam adnotasse, sed generaliter: ideo nunc rogo ut non tantum universitati eius adtendas, verum etiam particulas qua soles lima persequaris.*

1. 12 UTIQUE 'in any case,' 'at all events,' 'by all means,' very frequent in Quintil., twelve times, as here, with the gerundive 2 § 10 cf. §§ 24. 57. 103. 5 § 12. 7 §§ 14. 19. 30.

EX INTEGRO 3 §§ 6. 18. 'anew,' so Colum. Tac. Suet. in Mühlmann II 1205. Cic. says *de* or *ab integro.* Quintil. has *de integro* only once II 4 § 13. Hand II 645—6 cites many adverbial expressions, consisting of *ex* and *adj.* or *part.* chiefly from Livy and later writers.

PRAECIPUEQUE some mss. omit *que*, but see § 27. IV 5 § 18 and other exx. in Bonnell p. 680 and Spald. n. cr. on V 10 § 49.

1. 13 FREQUENTER 'often,' a late use Plin. ep. I 1 § 1 *frequenter hortatus es.* ib. IX 23 § 1 *frequenter agenti mihi evenit.* Spartian. Septim. Sev. 19 § 8 *vini aliquando cupidus, carnis frequenter ignarus.* More in Mühlmann I 2 col. 566—7. Forc. is mistaken in thus translating *fr.* in Cic. Ov. auct. ad Herenn.

EX INDUSTRIA § 125. 5 § 9. I 5 § 8. VI 3 § 6. not confined to this age, as Bonnell and Krüger say. Hand II 653 has exx. from Plaut. and Liv. *de industria* however is used by Ter. Cic. Curt. (often), and also by Quint. IX 4 § 144. see Mühlmann II col. 726.

§ 21 l. 14 PRAEPARAT IV 2 § 55 *illae praeparationes cum reus dicitur robustus, armatus contra infirmos, inermis, securos.*

l. 15 ACTIONIS § 22. 5 § 20. as we say *Ciceronis actio in Verrem.*

SUMMA IV 2 § 112 *cur quod in summa parte sum actionis petitur, non in primo statim rerum ingressu . . . consequar?*

l. 16 SUO LOCO 'where they occur;' elsewhere it means 'in the proper place' e.g. 5 § 23.

l. 17 IDEOQUE very frequent in Quint. §§ 27. 31. 102. 2 §§ 17. 26. 3 §§ 16. 25. 28. 5 §§ 5. 16. 6 §§ 3. 5. 7 § 15. HERBST.

REPETENDA cf. § 19 *repetere . . . repetamus.*

§ 22 l. 18 ILLUD explained by *nosse* etc. § 67. 2 § 6. 5 § 11. 7 § 32. cf. 7 § 7 *illa vero ex studio, ut comparemus.* HERBST. cf. Zumpt § 748. Madvig gr. Synt. § 190. Matthiä § 472. Kühner § 469 3 II<sup>2</sup> 566 seq. Quintil. I 1 § 34 *illud non paenitebit curasse, . . . ne.* Plin. ep. I 16 § 9 *hoc pravum malignumque est, non admirari.* Cic. fin. III § 53. n. d. I § 68 *ita enim dicebas, non corpus esse in deo.* ib. II § 24 Creuzer. p. Sull. § 68 Matthiä de quo *etiam si quis dubitasset antea, num . . . cogitasset.* p. Caec. §§ 6. 50. de or. II § 39 Ellendt. Liv. XXII 34 § 9 Fabri. 55 § 6. Caes. b. c. II 16 § 1 Kraner. Cic. de or. II § 38 *hoc certius esse nihil potest, quam quod omnes . . . possunt.* cf. Plat. Gorg. p. 500<sup>o</sup> Heind. Dem. p. 847 fin.

EAS CAUSAS, QUARUM ORATIONES Cic. Cat. mai. § 38 *causarum inlustrium, quascumque defendi, nunc cum maxime conficio orationes.* HERBST.

l. 19 UTRIMQUE 5 § 20 *tum causas . . . utrimque tractet.*

l. 20 DEMOSTHENIS ET AESCHINIS INTER SE CONTRARIAS de cor., and c. Ctes. delivered B.C. 330, both translated by Cicero, whose pref. de opt. gen. or. alone remains § 14 *converti ex Atticis duorum eloquentissimorum orationes inter seque contrarias, Aeschini et Demostheni, nec converti ut interpretes, sed ut orator.* Hieron. ep. 57 = 101 § 5. The most elaborate account of this famous 'battle of orators' is in A. Schäfer Demosth. u. seine Zeit III 199—266, who cites the chief ancient authorities. See Cic. or. §§ 26. 111. 133. de or. III § 213. opt. gen. or. § 19. Quint. VII 1 § 2. These speeches are far more often quoted than any others of their authors by Quint. and by all Greek and Latin rhetoricians. cf. Fabricius-Harles II 825. 854. In a letter to Sturm 14 Sept. 1555 Ascham ed. 1703 p. 55 says that he was reading the rival orations with Elizabeth, who displayed great intelligence.

l. 21 SERVII SULPICII § 116 n.

MESSALAE § 113 n.

l. 22 CONTRA DIXIT ALTER VI 1 § 20 *Servius Sulpicius contra Aufidiam, ne signatorum, ne ipsius discrimen obiciatur sibi, praemonet.* And yet IV 2 § 106 Sulpicius is represented as defending Aufidia, as the order of words in the text would also suggest *qua tamen [προσφορὰ] non Servius modo Sulpicius utitur pro Aufidia 'somonone te languidum an gravi lethargo putem pressum?'* Festus too p. 153<sup>b</sup> M speaking of adoption, cites Sulpicius *in ea oratio[n]e, quam habuit contra Messalam* pro Aufidia. Hence and from Quint. VI 1 § 20 *signatorum* it is probable that the case of Aufidia concerned an inheritance. Another passage of Festus p. 186 (on the use of *orba*) where *Ser.* alone remains of the name, perhaps refers to the same speech. In VI 1 § 20 Quint. has probably, as Spalding, Zumpt, Bonnell, Meyer think, been betrayed by his memory, having intended to write *M. Valerius Messala contra Aufidiam*. If the error is clerical, more likely *contra Aufidiam* was written for *pro Aufidia*. Frotscher would read *Messalam* for *Aufidiam*. See Meyer or. rom. fragm.<sup>2</sup> 401—3.

POLLIONIS § 113 n.

CASSII § 116 n.

REO ASPRENATE XI I § 57 the accuser should always appear reluctant to press the charge *ideoque mihi illud Cassii Severi non mediocriter displicet*: 'di boni, vivo; et, quo me vivere iuvet, Asprenatem reum video.' Suet. Aug. 56 cum Asprenas Nonius artius ei iunctus causam veneficii accusante Cassio Severo diceret, consuluit senatum, 'quid officii sui putaret; cunctari enim se, ne, si superasset, eripere legibus reum, sin deisset, destituere ac praedamnare amicum existimaretur;' et consentientibus universis sedit in subsellis per aliquot horas, verum tacitus et ne laudatione quidem iudiciali data. DC. LV 4 § 3 B.C. 9, who mentions no name, but the circumstances and the bluntness of the accuser πάνν πολλή παρηγία χρησάμενον, suffice to identify the case. Plin. XXXV § 164 non illa [patina] foedior cuius veneno Asprenati reo Cassius Severus accusator obiebat interisse convivae cxxx. The jest of Augustus was applicable to this case Macr. II 4 § 9 cum multi Severo Cassio accusante absolverentur et architectus fori Augusti expectationem operis diu trahe-ret, ita iocatus est: 'vellem Cassius et meum forum accuset.' Pollio, the friend of Augustus (Hor. c. II I 13) maestis praesidium reis, naturally defended the courtier against the bitter critic of the imperial government. Haakh in Pauly v 689—90 has more about Nonius and his family.

l. 23 MINUS PARES less fairly matched than those mentioned.

l. 25 CICERONIS ORATIONES p. Lig. and in Verr.

TUBERONIS oratio, our English 'that of Tubero' (where the Greeks use the article) is never expressed by the pronoun, except where there is a strong emphasis, 'the famous one' (*ille*), or 'this near at hand' (*hic*), or a further definition by a relative clause Krebs-Allgayer 58. 59. 544. infr. § 71 plures subire personas, patrum, filiorum, militum. Cic. Tusc. II § 65 Kühner. ad Herenn. III § 36 solis eclipses magis mirantur quam lunae. Grysar Theorie de lat. Stiles<sup>2</sup> 153. Reisig-Haase 354—5. 659. Zumpt § 767. Nep. VII 5 § 3 Bremi. XVII 7 § 4. Liv. V 20 § 4. Q. Ligarius, legatus in Africa, remained in charge of the province B.C. 50 at the departure of his proconsul. As L. Aelius Tubero, the father, who was appointed by the senate to the government of Africa, did not appear, Ligarius recognised the authority of the Pompeian P. Attius Varus: on the arrival of Tubero with his son Quintus, Ligarius and Varus prevented them from landing Cic. p. Lig. §§ 2 sq. 22 seq. Caes. b. c. I 31. Plut. Cat. 56 seq. DC. XLI 41. In 49 Ligarius fought under Varus against Curio, and in 46 against Caesar; he was made prisoner at Adrumetum and banished bell. afr. 89. Cic. fam. VI 13. p. Lig. §§ 11—16. On the 23 Sept. B.C. 46 Cic. with the 2 brothers of Ligarius in vain entreated Caesar to pardon him Cic. ep. fam. VI 14. p. Lig. § 14. Q. Tubero, who had himself fought against Caesar at Pharsalus (p. Lig. § 9), from a spirit of revenge and in order to ingratiate himself with Caesar accused Ligarius on account of his conduct in Africa. Cic. defended him successfully before Caesar in the forum Plut. Cic. 39; the speech was greatly admired at the time ad Att. XIII 12 § 2. 19 § 2. 20 § 2. 44 § 3 (cited at length by Suringar annales Cic. p. 766) and since, for, short as it is, it is often cited by Quint. and the other rhet. lat. The elder Tubero was a schoolfellow and messmate (in the Marsian war) of Cic., whose sister he married; he was also legatus of Q. Cic. in Asia. The son's legal works and history of Rome (from the earliest times to his own day, see H. Peter hist. rom. reliq. I 311—5) are often cited Pauly I<sup>2</sup> 335—6. Drumann III 706. Pompon. dig. I 2 2 § 46 of Tubero transit a causis agendis ad ius civile, maxime postquam Q. Ligarium accusavit nec optinuit apud C. Caesarem. is est Q. Ligarius, qui cum Africae oram teneret, infirmum Tuberone[m] applicare non permisit



nec aquam haurire, quo nomine eum accusavit et Cicero defendit. *Tubero doctissimus quidem habitus est iuris publici et privati et complures utriusque operis* [above § 9 l. 21 n.] *libros reliquit: sermone etiam antiquo usus affectavit scribere et ideo parum libri eius grati habentur*, a criticism which bears out Quintilian's. cf. Orelli onomast. Tull. 13. Quint. v 12 § 20 we must consider *an sit crudelis [actio]*, . . . *ut Tuberonis Ligarium exulem accusantis atque id agentis, ne ei Caesar ignoscat.* ib. § 31 it is the advocate's business to detect contradictions in his opponent, which are sometimes obvious e.g. *Tubero Ligarium accusat, quod is in Africa fuerit, et queritur, quod ab eo ipse in Africam non sit admissus.* cf. XI 1 §§ 78. 80 where we have an outline of Tubero's argument *Tubero iuvenem se patri haesisse, illum a senatu missum non ad bellum, sed ad frumentum coemendum ait, ut primum licuerit, a partibus recessisse: Ligarium et perseverasse et non pro Cn. Pompeio, inter quem et Caesarem dignitatis fuerit contentio, cum salvam uterque rem publicam vellet, sed pro Tuba atque Afris inimicissimis populo Romano stetit.*

l. 26 HORTENSII PRO VERRE B.C. 70 when H. was consul elect VI 5 § 4. This duel decided the superiority of Cic. over H. who was his elder by 8 years. Zumpt supposes that H. never published his speech, that which Quint. so disparages being spurious cl. Cic. or. § 129 *magno semper usi impetu saepe adversarios de statu omni deiecinus. nobis pro familiari reo summus orator non respondit Hortensius.* Plut. Cic. 7 § 5 says that H. did not venture directly to defend V., but was persuaded to appear for him at the *litis aestimatio*. Quint. XI 3 § 8 after extolling the effective delivery of H. *cuius rei fides est, quod eius scripta tantum intra famam sunt, qua diu princeps oratorum, aliquando aemulus Ciceronis existimatus est, novissime, quoad vixit, secundus, ut appareat placuisse aliquid eo dicente, quod legentes non invenimus.* Quint. does not enumerate H. among Roman orators infr. §§ 105—122. cf. Cic. or. § 132 *dicebat melius quam scripsit Hortensius.* Verres' taste in plundering works of art enabled him to ingratiate himself with H. Quint. VI 3 § 98 H. saying on the trial 'I do not understand these riddles,' Cic. rejoined, 'you ought, as you have a Sphinx at home:' *acceperat autem ille a Verre Sphinxem aeneam magnae pecuniae.* cf. Plut. Cic. 7 § 5. Plin. XXXIV § 48. In 75 B.C. Verres supplied works of art to adorn the edilician games (Verr. I § 58 seq. with [Ascon.]) and villas of H. 'the lord of the courts,' cf. Cic. div. § 23. Verr. act. I c. 14. More of H. in Teuffel in Pauly III 1497—1503. Drumann III 81—107. Meyer or. rom. fr.<sup>2</sup> 361—378. Grellet-Dumazeau le barreau rom.<sup>2</sup> Paris 1858 346—373. Orelli onom. Tull. 200—2. 641. Westermann Gesch. d. röm. Beredsamk. 220—6. Lazac de Q. Hortensio L. B. 1810. Bayle. Forsyth's Hortensius 154 seq. The fullest account of the case of V. is in Drumann v 264—328, which Forsyth well compares to that of Warren Hastings.

§ 23 QUIN ETIAM cf. l. 23. §§ 25. 26 *accidit . . . putant . . . putent . . . accidit.* §§ 28. 29 *quaedam thrice.* 2 §§ 10—12 *adde quod thrice.*

l. 27 DE DOMO CICERONIS Quint. therefore was acquainted with a speech of Cic. *pro* (or *de*, the common title in the citations of Aquila etc.) *dom. sua*; Markland, F. A. Wolf etc. seem to have too hastily condemned the extant speech. Drumann v 471. Savels de vindic. Cic. quinque orat. Col. 1828. cf. Madvig opusc. I 192. Clodius had destroyed Cicero's house on the Palatine B.C. 58 (as those of Sp. Cassius, Maelius, M. Manlius had been razed, and as the commune burnt that of M. Thiers in 1871) and dedicated the site to Liberty Drumann II 268—271; on the last of Sept. 697=3 Oct. 57 B.C. Cicero spoke *pro domo sua* before the pontiffs; on the next two days the senate decreed that his house should be restored at the



public cost Plut. Cic. 33 § 2. DCass. XXXIX 11. Cic. ad Att. IV 2 § 2. harusp. resp. §§ 12—15. p. dom. §§ 32. 38. 69. 100. 101—146. Suringar 244—248. 692—3. Drumann II 310—6. Fischer röm. Zeittafeln p. 242. In the next year B.C. 56 Clodius having applied a warning of the soothsayers to Cicero's desecration of the chapel of liberty, Cic. spoke *de haruspicum responsis* Hand in Ersch u. Gruber XVII 221 sq. DCass. XXXIX 20. Drumann V 701—2. Suringar 697. The speech is quoted by Iulius Victor in Halm rhet. lat. 403 1 and 3.

DIXIT CALIDIUS Drumann II 311 n. 41 says that it is uncertain when this speech was delivered; Fischer p. 243 assigns it to B.C. 57 (the date of the praetorship of Calidius and his *floruit* according to Hieron. in Eus. chron.), but (with Ellendt) supposes it to have been a mere rhetorical exercise; Meyer rightly asserts that Quintil. implies that the speech was as public as Cicero's. M. Calidius, born B.C. 97 ten years after Cic., was (like Augustus) a pupil of Apollodorus of Pergamus Hieron. chron. B.C. 63. He voted for Cicero's return p. red. in sen. § 22. Cic. Brut. §§ 274—279 commends him for originality of matter, transparency and easy flow of language, skilful use of metaphor, variety of rhythm, dignity of action, but complains of his lack of energy. So Caelius in Cic. fam. VIII 9 § 5 Calidius *in defensione sua fuit disertissimus, in accusatione satis frigidus*. cf. Quint. XI 3 § 155. XII 10 § 39. ib. § 11 *suptilitatem Calidi*. See Haakh in Pauly II 74. Orelli onomast. Tull. 118. Grellet-Dumazeau 414. Meyer or. rom. fragm. 434—9.

I. 28 PRO MILONE ORATIONEM BRUTUS EXERCITATIONIS GRATIA SCRIPSIT § 123 n. 5 § 20 *et, quod in gladiatoribus fieri videmus, decretoriis exerceatur, ut fecisse Brutum diximus pro Milone*. III 6 § 93 *pro Milone aliud Ciceroni agenti placuit, aliud Bruto, cum exercitationis gratia componeret orationem, cum ille iure tamquam insidiatorem occisum et tamen non Milonis consilio dixerit, ille etiam gloriatus sit occiso malo cive*. Ascon. in Mil. p. 42 Or. *respondit his unus M. Cicero: et cum quibusdam placuisset ita defendi crimen, interfici Clodium pro re publica fuisse* (quam formam M. Brutus secutus est in ea oratione quam composuit et edidit, quasi egisset): *Ciceroni id non placuit, quod non, qui bono publico damnari, idem etiam indemonstratus posset*. cf. schol. Bob. p. 276. Brutus also spoke *pro rege Deiotaro*, but at Nicaea, not as Cic. in Caesar's house Cic. Brut. § 21. ad Att. XIV 1 § 2. Tac. dial. 21 *nisi forte quisquam*. . . . *Bruti pro Deiotaro rege ceterosque eiusdem lentitudinis ac temporis libros legit*. Suet. rhet. 1 *veteres controversiae aut ex historiis trahebantur, sicut sane nonnullae usque adhuc, aut ex veritate ac re, si qua forte recens accidisset*. A fragment of a declamation of Brutus Quint. IX 3 § 95. The speech of Cic. p. Mil. which is extant is very often cited by the rhetoricians. That which was published at the time from the reporters' copy was known to Quint. IV 3 § 17. IX 2 § 54; and to Ascon. ib. owing to the uproar Cicero was intimidated, *manet autem illa quoque excepta eius oratio. scripsit vero hanc, quam legimus, ita perfecte, ut iure prima haberi possit*. cf. schol. Bob. l. c. Plut. Cic. 34. Suringar 717—8. DCass. XL 54 who gives Milo's tart acknowledgement, from his exile at Massilia, of the improved speech sent him by the author 'It is lucky for me that you did not speak as you have written; or I should have missed these delicious mullets.' On the practice of revising speeches for publication see Cic. Brut. § 91 seq. with Ellendt praef. § 42 pp. 104—5. Milo was defended by Cic. 8 Apr. 702=18 Mar. 52 on the charge of slaying Clodius 100 days before, i. e. 8 Dec. 53 Fischer röm. Zeittaf. p. 259. Drumann II 343—367. VI 95—8.

EXERCITATIONIS cf. Forc. Bonnell. Sen. contr. VII pr. § 1 *cum per totum annum quinquiens sexiensve populo diceret, ad secretas exercitationes non multi inrumperent*.

l. 29 CORNELIUS CELSUS § 124 n.

ET POLLIO and P. not correlative to the following *et*.

l. 29—30 POLLIO ET MESSALA § 113 n.

l. 30 DEFENDERUNT EOSDEM e.g. Liburnia IX 2 § 31 cl. Fest. s.v. *tabem* p. 359. FROTSCHER.

§ 24 NOBIS PUERIS Quint. very often recalls the jests or quotations or rules current, or fashions prevailing, in the schools when he was in the lower (*puer*) or higher forms (*iuuenis*) I 7 § 27 *illud nunc melius, quod 'cui' tribus quas posui litteris enotamus, in quo pueris nobis ad pinguem sane sonum qui et oi utebantur, tantum ut ab illo 'qui' distingueretur.* VI 3 § 57 nobis pueris Iunius Bassus, homo in primis dicax, 'asinus albus' vocabatur, a flout which B. seems to have provoked by his rudeness ib. § 27 *contumeliosum, qualia nuper Iuni Bassi.* ib. § 74 when Passienus' wife Domitia complained that he had charged her with being so niggardly as to sell old shoes: 'No, I said you bought them.' VIII 3 §§ 22—3 of homely phrases in orations *ut tamen in declamatoribus est notabilius laudarique me puero solebat, 'da patri panem,' et in eodem 'etiam canes pascis.'* *res quidem praeceptae in scholis anceps et frequenter causa risus, nunc utique, cum haec exercitatio procul a veritate seiuncta laboret incredibili verborum fastidio ac sibi magnam partem sermonis absiderit.* So VIII 1 § 31 *memini iuuenis admodum inter Pomponium ac Senecam etiam praefationibus esse tractatum, an 'gradus eliminat' in tragoedia dici oportuisset.* cf. X 1 § 86 *utar verbis isdem, quae ex Afro Domitio iuuenis excepi,* whence it appears that these reminiscences are from notes taken at the time, whereas those of the elder Seneca (e.g. contr. II pr. § 5 *teneo*) are from memory. VIII 3 § 76 examples of false and misapplied simile *quae me iuvene ubique cantari solebant: 'magnorum fluminum navigabiles fontes sunt,' et 'generosioris arboris statim planta cum fructu est.'* ib. § 21 *clarum actorem iuuenis audiui, cum lecta in capite cuiusdam ossa sententiae gratia tenenda matri dedisset: 'infelicissima femina, nondum extulisti filium et iam ossa legisti.'* I 5 § 24 *Atrei, quem nobis iuuenibus doctissimi senes acuta prima dicere solebant.* V 6 § 6 nobis adulescentibus. *seniores in agendo facti praecipere solebant, ne temere unquam ius iurandum deferremus,* where he is speaking of the time when he was already a pleader, to which date belongs another formula VII 2 § 5 *fuerunt autem tales etiam nostris temporibus controversiae atque aliquae in meum quoque patrocinium inciderunt.* VII 2 § 4 he confesses that he was led by 'youthful ambition' to publish a speech delivered in the case of Naevius Arpinianus. For the formula *quos vidi* cf. § 98 n.

l. 31 VOLUSENO CATULO unknown.

DOMITII AFRI §§ 86 n. 118 n.

CRISPI PASSIENI son of (Sen. contr. II 13 § 17) Passienus *vir eloquentissimus et temporis sui primus orator*, who died B.C. 8. and is several times quoted by the elder Seneca Teuffel Gesch. d. rom. Liter. § 263 5. Plin. h.n. XVI § 242 *arberem eximiam aetate nostra amavit* Passienus Crispus bis cos. [iterum 44 A.D. DCass. LX 23 § 1. Henzen inscr. 5214. Borghesi oeuvres IV 531], orator, Agrippinae matrimonio et Nerone privigno clarior postea, *oculari complectique eam solitus, non modo cubare sub ea vinumque illi adfundere.* Quintil. VI 1 § 50 advantage of a friendly epilogue *quod est genus egregie tractatum a Passieno cum in Domitiae* [Nero's aunt cf. Quint. ib. 3 § 74] *uxoris suae pecuniaria lite adversus fratrem eius Aenobarbum ageret: nam cum de necessitudine multa dixisset, de fortuna quoque, qua uterque abundabat, adiecit: 'nihil vobis minus adest, quam de quo contenditis.'* Suet. in schol. Iuv. IV 81 [Reifferscheid Suet. reliq. p. 88] *plurimas sponte causas apud centumviros egit, pro qua re in basilica Iulia eius statua posita est, consulatus duos gessit, uxores habuit*

*duas, primam Domitiam, deinde Agrippinam . . . possedit bis milies s.tertia . . . periit per fraudem Agrippinae, quam herodem reliquerat, et funere publico elatus est.* Suet. Ner. 6 *Claudio imperio adepto, non solum paternas opes recipiavit, sed et Crispi Passieni vitrici sui hereditate ditatus est.* Cf. Borghesi oeuvres v 157—161. Haakh in Pauly v 1219—20. Sen. ben. I 15 § 5 cites from Crispus Passienus *malo divi Augusti iudicium, malo Claudii beneficium.* id. n. q. IV pr. § 6 Crispus Passienus, *quo ego nil novi subtilius in omnibus rebus, maxime in distinguendis et curandis vitiis, saepe dicebat, adulationibus nos non claudere ostium, sed aperire, et quidem sic, ut amicae opponi solet, quae si impulit, grata est, gratior, si effregit.* Sen. (?) epigr. 6=Riese anthol. 405 2 *Crispe vel antiquo conspiciende foro . . . 9—10 maxima facundo vel avo vel gloria patri.* Plin. ep. VII 6 § 11 *aderat matri Iulius Africanus, . . . quo auditio Passienus Crispus dixit 'bene mhercule, bene: sed quo tam bene?' Tac. an. VI 20 speaking of the obsequiousness of Gaius Caesar (Caligula) under Tiberius unde mox scitum Passieni oratoris dictum percrebuit, neque meliorem unquam servum neque deteriorem dominum fuisse.*

DECIMI LAELII Tac. an. VI 47 A.D. 37 *Laelius Balbus Acutiam, P. Vitellii quondam uxorem, maiestatis postulaverat; qua damnata cum praemium accusatori decerneretur, Iunius Otho tribunus plebis intercessit.* ib. 48 *eadem poenae* [deportatio in insulam and degradation from senatorian rank] *in Laelium Balbum decernuntur id quidem a lactantibus, quia Balbus truci eloquentia habebatur, promptus adversum insontes.*

I. 32 FEREBANTUR 'were in circulation,' 'in vogue,' 'were cited and talked of' §§ 129. 7 § 30. VII 2 § 24. *ceterae quae sub nomine meo feruntur.* I pr. § 7. So Cic. Suet. Vopisc. Eutr. in Mühlmann I 2 208 and Freund. Ter. Eun. 429 TH. *audieras?* GN. *saepe et fertur in primis.* Lucil. p. 73 27 *Gerlach et sola ex multis nunc nostra poemata ferri.* Sen. contr. x pr. § 8 *Cassi Severi . . . belle dicta res ferebatur;* but the elder Sen. prefers *circumfero* in this use Schulting p. 170. Tac. dial. 10 *haec in ipsis auditoriis praecipue laudari et mox omnium sermonibus ferri.* [Plut.] vit. Lysiae § 10 p. 836<sup>b</sup> *φέρονται δ' αὐτοῦ λόγοι τετρακδίοιοι εικοσιπέντε.* id. vit. Aeschin. § 13 *φέρονται δ' αὐτοῦ λόγοι τέσσαρες.* DL. II § 120. v § 86 etc.

NEQUE ID STATIM etc. a second rule connected with that in § 20.

ID namely I. 33 *omnia . . . esse perfecta.* cf. § 22 I. 18 *illud* with n.

I. 33 OPTIMI AUCTORES referring to § 20. I. 9 *optimus quisque.* With §§ 21—24 cf. §§ 39. 45 n. 57. 59. 112. Quint. often warns us that his list is not exhaustive. In the silver age *auctor*=*scriptor*, whereas in the golden age 'authority,' or some similar notion, is always connoted §§ 37. 40. 48. 60. 72. 74. 85. 93. 124. 2 §§ 1. 15. 5 §§ 3. 8. Bötticher lex. Tac. Krebs. Allgayer antibarb. Sen. ep. 2 § 2 *lectio auctorum et omnis generis voluminum.* The lexx. are inexact on this word.

UTIQUE § 20 I. 12 n. often used in stating a consequence v 10 § 57 *quod instituta est, utique virtus est, quod non est instituta, potest esse virtus.* ib. § 73 *si continentia virtus, utique et abstinentia.* More in Bonnell p. 930.

I. 34 LABUNTUR ALIQUANDO § 44 I. 25 n. 2 § 15 *nam in magnis quae auctoribus incidunt aliqua vitiosa.* Observe in 3 lines the variety of expression *aliquando, nec semper, nonnumquam, interim.*

I. 36 CUM CICERONI DORMITARE INTERIM DEMOSTHENES VIDEATUR XII I § 22 *quamquam neque ipsi Ciceroni Demosthenes videatur satis esse perfectus, quem dormire interim dicit.* Cic. or. § 104 *tantum abest ut nostra miremur, ut usque eo difficiles ac morosi simus, ut nobis non satis faciat ipse Demosthenes; qui quamquam unus eminet inter omnis in omni genere dicendi, tamen non semper implet auris meae.* It was in a letter that Cic. used this expression, which gave offence to the admirers of Dem. Plut. Cic. 24 § 2 *καίτοι τινὲς τῶν προσποιουμέ-*

των δημοσθενίζειν ἐπιφύονται φωνῇ τοῦ Κικέρωνος, ἣν πρὸς τινα τῶν ἐταίρων ἔθηκεν ἐν ἐπιστολῇ γράψας ἐνιαχοῦ τῶν λόγων ἀπονυστάζειν τὸν Δημοσθένην.

INTERIM § 9 l. 31 n.

l. 37 HORATIO VERO ETIAM HOMERUS IPSE a. p. 359 *Indignor, quandoque bonus dormitat Homerus.*

§ 25 SUMMI ENIM SUNT, HOMINES TAMEN Petron. 75 *Burm. nemo nostrum non peccat. homines sumus non dei. ib. 130 fateor me, domina, saepe peccasse; nam et homo sum et adhuc iuvenis.* Lys. in Rutil. Lup. II § 8 *consilio valuit, fortuna lapsus est: homo fuit: fatetur.* Heind. on Plat. soph. 229<sup>a</sup>. GESNER. SPALDING.

p. 5 l. 2 DICENDI LEGEM § 76 n. *longe princeps Demosthenes ac paene lex orandi.*

UT DETERIORA IMITENTUR §§ 127. 129. 2 §§ 15. 16 *utinam tam bona imitantes dicerent melius quam mala peius dicunt. . . . plerumque declinant in peius et proxima virtutibus vitia comprehendunt.* Cic. de or. II §§ 90. 91 *multos imitatores saepe cognovi, qui aut ea, quae facilia sunt, aut etiam illa, quae insignia ac paene vitiosa, consecantur imitando. . . . si vero etiam vitiosi aliquid est, id sumere et in eo ambitiosum esse non magnum est, ut ille, qui nunc etiam amissa voce furit in re publica, Fufius nervos in dicendo C. Fimbriae, quos tamen habuit ille, non adsequitur, oris pravitatem et verborum latitudinem imitatur; sed tamen ille nec deligere scivit, cuius potissimum similis esset, et in eo ipso, quem delegerat, imitari etiam vitia voluit.* cf. de invent. II §§ 4. 5. Hor. ep. I 19 17 *Obbar decipit exemplar vitiis imitabile.*

§ 26 l. 5 PRONUNTIANDUM very frequently used of a judge *pronouncing* sentence Forc. Bonnell.

PLERISQUE 'many,' as *plerumque* is used as = *saepe*, though they are connected with *plures*.

DAMNENT QUAE NON INTELLEGUNT Strab. VII 299 fin. of the censure of Homer by Kallimachus *περὶ ὧν ἀγνοοῦσιν αὐτοί, περὶ τούτων τῷ ποιητῇ προφέρουσι.* FABRETTI (cited by Almelooven).

l. 6 AC SI 2 § 8. Hand I 498—9.

ALTERAM 'one of the two' I 4 § 24. V 10 § 69. IX 3 § 6. So Cic. Liv. Ov. Plin. in Forc. Freund. Krebs-Allgayer. Fabri on Liv. XXI 8 § 7. Heerwagen ib. points out a distinction between *alter* even thus used and *alteruter*. In *alteruter* it is of importance which of the two is taken, and one only is taken, the other necessarily excluded; cf. Liv. VI 40 § 16 *qui utique alterum ex plebe fieri consulenti iubet.* ib. § 18 *et alterum ex plebe creari necesse sit, utrumque ex patribus praeterire liceat.*

l. 7 OMNIA EORUM LEGENTIBUS PLACERE 3 § 7 *omnia enim nostra, dum scribuntur, placent.* ib. § 12 *quibus omnia sua placent.*

§ 27 l. 9 PLURIMUM ORATORI CONFERRE §§ 1 l. 4 n. 71. 18 § 7 *quae [comedia] plurimum conferre ad eloquentiam potest.*

THEOPHRASTUS § 83.

LECTIONEM POETARUM §§ 46—72. 85—100. 2 § 21. 5 § 4.

l. 10 NEQUE INMERITO) (et merito § 79. II 8 § 1. VII 7 § 1. Cic. de or. I § 150 *neque iniuria.* other exx. in Mühlmann s.v. *iniuria* 980. Suet. *non inmerito* 4 times. Quintil. has also VI 1 § 4 *et merito*, on which see Broukhus. on Prop. I 17 l.

l. 11 REBUS § 4 l. 1 n.

SPIRITUS §§ 44. 61. 104. 3 § 22. 5 § 4 speaking of the study of poetry sublimis spiritus *ad tollere orationem potest.* 18 § 5 *interim et sublimitate heroi carminis animus adsurgat et ex magnitudine rerum spiritum ducat et optimis inbuatur.* Hor. s. I 4 46—7 *quod acer spiritus ac vis | nec verbis nec rebus inest.*

IN VERBIS SUBLIMITAS VIII 6 § 11. Longin. 13 § 2 'Plato shews us by his own example that there is another road to sublimity beside those already mentioned. What road is that? It lies in the imitation, and at the same time emulation, of the great writers and poets of old time.'

I. 12 IN AFFECTIBUS MOTUS OMNIS §§ 53. 55. 68. VI 2. Bonnell s.v. *affectus*.

IN PERSONIS DECOR §§ 62. 71. 2 § 27 *imitatio . . . non sit tantum in verbis. illuc intendenda mens, quantum fuerit illis viris decoris in rebus atque personis.* ib. § 22. XI c. 1. VI 1 24—27. Hor. a.p. 156—7 *actatis cuiusque notandi sunt tibi mores, | mobilibusque decor, maturis dandus et annis.* Cic. orat. §§ 69. 74. off. 1 § 97 *tum servare illud poetas, quod deceat, dicimus, cum id, quod quaque persona dignum est, et fit et dicitur, ut si Aeacus aut Minos dicerent, 'oderint, dum metuant,' aut 'natis sepulchro ipse est parens,' indecorum videretur, quod eos fuisse iustos accepimus: at Atreo dicente plausus excitantur; est enim digna persona oratio. sed poetas, quid quomque deceat, ex persona indicabunt.* cf. Ernesti *πρέπον. decorum.* Bonnell *deceat. decor.* Cope introd. Aristot. rhet. 297—302.

PETITUR §§ 35. 44. 49. I 10 § 26 *corporis quoque aptus et decens motus . . . et est necessarius nec aliunde peti potest.* XII 2 § 8. 11 § 17. Cic. de or. I § 43 (cited on § 35 l. 23) and often.

PRÆCIPUEQUE § 20 l. 12 n.

I. 13 VELUT ATTRITA COTIDIANO ACTU FORENSI INGENIA OPTIME RERUM TALIU BLANDITIA REPARANTUR 5 § 14. I 8 § 11 *summa non eruditionis modo gratia, sed etiam iucunditatis, cum poeticis voluptatibus aures a forensi asperitate respirent.* Petron. 118 forensibus ministeriis exercitati frequenter ad carminis tranquillitatem tamquam ad portum feliciorum refugerunt. Tac. dial. 3 Aper complains that Maternus *omissis orationum et causarum studiis* is engrossed with Medea or Thyestes, while the interests of his friends, of colonies and free towns summon him to court. ib. 4 Maternus rejoins *lactor. . . oblatum nobis iudicem, qui me vel in futurum velit versus facere, vel, quod iam pridem opto, sua quoque auctoritate compellat ut omissis forensium causarum angustias, in quibus mihi satis superque sudatum est, sanctiorem illam et angustiorum eloquentiam colam.* cf. ib. 12. 13. Mart. VII 63 5. 6 of Sil. Ital. *sacra cothurnati non attingit ante Maronis, | implevit magni quam Cicronis opus.* ib. 12 proque suo celebrat nunc Helicon a foro. Plin. ep. VII 4 § 4. The rhetorical and forensic training of the day strongly marks the poetry of the empire.

ATTRITA VIII pr. § 2 *ingenia . . . asperiorum tractatu rerum atteruntur.*

COTIDIANO § 44. In Quintilian's time the word was always spelt with *c* I 7 § 6 *frigidiora his alia, ut . . . 'quotidie' non 'cotidie,' ut sit quot diebus: verum haec iam inter ipsas ineptias evanuerunt.*

I. 14 CICERO p. Arch. § 12 of the poet Archias *suppeditat nobis, ubi et animus ex hoc forensi strepitu reficiatur et aures convicio defessae conquiescant. an tu existimas aut suppetere nobis posse, quod quotidie dicamus in tanta varietate rerum, nisi animos nostros doctrina excollamus, aut ferre animos tantam posse contentionem, nisi eos doctrina eadem relaxemus?*

28 I. 15 NON PER OMNIA POETAS ESSE ORATORI SEQUENDOS 2 §§ 21. 22. Plin. ep. IX 26 § 8 *alia condicio oratorum, alia poetarum.* Aristot. rhet. III 1 p. 1404a 28 *ἐρέτα λόγου καὶ ποιήσεως λέξις.* In an important ch. DH. Lys. 3 contrasts the natural, 'lay' style of Lysias with the dithyrambic strut of Gorgias.

I. 16 LIBERTATE VERBORUM as explained in § 29.

LICENTIA FIGURARUM II 4 § 3 *admonere illud satis est, ut sit ea* [nar-



randi ratio] *neque arida prorsus atque ieiuna . . . neque rursus sinuosa et accessit descriptionibus, in quas plerique imitatione poeticae licentiae ducuntur, lasciviat.* cf. ib. § 19. Phaedr. IV 24 8 *usus poetae, ut moris est, licentia.* gramm. ap. Herm. de emend. rat. gr. gramm. p. 448 *ποικητικῇ ἀδείᾳ.*

l. 17 GENUS § 68. Cic. de or. II § 55 *Herodotum illum, qui princeps genus hoc [history] ornavit.*

POESEOS cum sequatur adligata . . depulsa etc., *vocabulum poeseos videtur intercidisse.* HALM.

GENUS OSTENTATIONI COMPARATUM ESSE cf. § 31. II 10 § 10 *si vero in ostentationem comparatur declamatio.* VIII 3 § 11 *illud [demonstrativum] genus ostentationi compositum solam petit audientium voluptatem.*

OSTENTATIONI III 4 § 13 *mihi ἐπιδεικτικὸν non tam demonstrationis vim habere quam ostentationis videtur.* Cic. orat. §§ 37. 38. 42.

COMPARATUM so in Cic. often.

1. PRAETER ID QUOD § 26. 3 § 6. III 8 § 40. only found in Quint. instead of the classical *praeterquam quod.* Hand IV 544 cites *praeter quod* in the same sense from Apul. and Lact.

l. 18 SOLAM PETIT VOLUPTATEM so of Isokrates Cic. orat. § 38 *non enim ad iudiciorum certamen, sed ad voluptatem aurium scripserat.*

l. 19 PATROCINIO I 12 § 16 *difficultatis patrocinia practeximus segnitiae.*

§ 29 l. 20 ALLIGATA AD CERTAM PEDUM NECESSITATEM 3 § 10. I 8 § 14 *quibus [poetis], quia plerumque servire metro coguntur, adeo ignoscitur, ut vitia ipsa aliis in carmine appellationibus nominentur.* Cic. or. § 67 *est eo laudabilior [poeta], quod virtutes oratoris persequitur, cum versus sit astrictior.* Plin. ep. VII 9 § 14 *metri necessitate defuncti soluta oratione laetamur.* Plut. qu. Rom. 67 is mistaken when he calls the form *alligare* (used by Ter. Plaut. Cic. etc.) vulgar. HERBST.

l. 21 PROPRIIS § 6 l. II n.

DEPULSA RECTA VIA AD QUAEDAM DEVERTICULA CONFUGIAT II 3 § 9 *recto itinere lassi plerumque devertunt.* XII 3 § 11 *multos cognovimus, qui taedio laboris, quem ferre tendentibus ad eloquentiam necesse est, confugerint ad haec deverticula desidia, i.e. philosophy and law.* cf. Liv. IX 17 § 1 in Forc.

l. 23 EXTENDERE 'to lengthen,' as CORRIPERE 'to shorten' in quantity I 5 § 18 *quae fiunt spatio, sive cum syllaba correpta producitur, ut 'Italiam fato profugus,' seu longa corripitur, ut 'unius ob noxam et furias,' extra carmen non deprendas, sed nec in carmine vitia dicenda sunt.* I 6 § 32 *qui verba paulum declinata varie et multipliciter ad veritatem reducantur correptis aut porrectis, aut adiectis aut detractis, aut permutatis litteris syllabisve.* IX 4 § 89. ib. 3 § 69 *exx. of vocis productione tantum vel correptione mutatae are ävium and ävium, Fūria and fūria.* VII 9 § 13. Diomed. art. gramm. II p. 442 K *ectasis est extensio, quae fit cum correpta syllaba contra rationem per licentiam producitur, ut 'exerect Diana choros.' hic enim Dianae syllaba prima producta est, cum corripitur debeat . . . systole est correptio contraria ectasi. fit autem cum longa syllaba contra rationem corripitur aliqua necessitate cogente, ut 'urbemque Fidenam.' hic enim Fidenarum primam syllabam corripuit, cum producere debuisset.* cf. Donat. art. gramm. III 4 p. 396 K *ectasis est extensio syllabae contra naturam verbi, ut 'Italiam fato profugus,' cum Italia correpte dici debeat. systole est correptio contraria ectasi, ut 'aëquosus Orion,' cum Orion producte dici debeat.* The lexx. are defective here.

l. 24 CONVERTERE 'transpose.' Charis. IV p. 275 K *anastrophe est*

duorum verborum ordo mutatus nullo interposito, ut 'transtra per et remos,' dicendum enim fuit 'per transtra et per remos.'

DIVIDERE Charis. ib. diacope est diductio compositae dictionis interposito extrinsecus verbo, ut 'septem subiecta trioni,' cum iungi debeat 'septemtrioni.' cf. Diomed. II p. 460 30 diacope sive tmesis. The wild licence of Ennius (ann. 586 saxo cere comminuit brum) is in vain excused by the assumption that he divined the connexion of cere with κάρα and brum with fero.

ARMATOS STARE IN ACIE § 2 l. 12 n. § 4 l. 23 n. II 10 § 8 *adfici vero et ira vel luctu permovere cuius est ludibrii, nisi quibusdam pugnae simulacris ad verum discrimen aciemque iustam consuescimus?* VI 4 § 17. Cic. opt. gen. or. § 17 *non enim in acie versatur et ferro sed quasi rudibus eius* [Isocratis] *cludit oratio.* de or. I § 147 *qui ingrediuntur in stadium quippe ea, quae agenda sunt in foro tamquam in acie, possunt cum nunc exercitatione quasi ludicra praedicere ac meditari.* ib. § 157 *educenda deinde dictio est ex hac domestica exercitatione et umbratili medium in agmen, in pulverem, in clamorem, in castra atque in aciem forensem.* II § 94 *eorum* [of the pupils of Isocrates] *partim in pompa, partim in acie illustres esse voluerunt.* orat. § 42. de legg. III § 14. Brut. §§ 37. 222. Plin. ep. VII 9 § 7 *scio nunc tibi esse praecipuum studium orandi, sed non ideo semper pugnacem hunc et quasi bellatorium stilum suaserim.* ib. II 19 § 5. The inf. stare depends on meminermus l. 15.

l. 25 DECERNERE § 20 n. XII 7 § 5 *ipsorum qui iudicio decernent* = litigantium. decerno implies 'war to the knife.'

§ 30 NEQUE EGO VELIM 'and yet I should not like.' § 80. 5 § 5 neque ego... volo. 7 § 4.

l. 26 ARMA Petron. 5 *Demosthenis arma*, where see Burm. Tac. dial. 5 *quid est utilius quam cum exercere artem, qua ceteri armati praesidium amicis, . . invidis vero . . terrorem ultro feras? . . sin proprium periculum increpuit,* non hercule lorica et gladius in acie firmitus munimentum quam reo et periclitanti eloquentia praesidium simul ac telum, quo propugnare pariter et incessere vel in iudicio sive in senatu sive apud principem possis. Bonnell arma.

SITU I 2 § 18 *futurus orator, cui in maxima celebritate et in media rei publicae luce vivendum est, adsuescat iam a tenero non reformidare homines neque illa solitaria et velut umbratica vita pallescere. excitanda mens et adtolanda sit, quae in eiusmodi secretis aut languescit et quendam velut in opaco situ ducit.* Forc. *squalco. situs.*

RUBIGINE Tac. dial. 22 *nullum sit verbum velut rubigine infectum.* See Forc.

FULGOREM IN HIS ESSE QUI TERREAT, QUALIS EST FERRI VIII 3 § 2 *nece fortis modo sed etiam fulgentibus armis procliatur.* ib. § 5 *et ferrum ipsum adfert oculis terroris aliquid, et fulmina ipsa non tam nos confunderent, si vis eorum tantum, non etiam ipse fulgor timeretur.* Veget. II 14 a cavalry officer must make his men often scour their cuirasses, helmets and pikes. plurimum enim terroris hostibus armorum splendor importat. quis credat militem bellicosum, cuius dissimulatione situ ac rubigine arma foedantur. Hor. c. II 1 19—20 *iam fulgor armorum fugacis* | terret equos equitumque voltus.

l. 27 QUI TERREAT conj. after qui consecutive 3 §§ 3. 33. 5 § 10. Zumpt § 558.

QUO fulgore.

PRAESTRINGITUR § 92 Forc. *perstringo* n. 6. Freund.

l. 28 AURI ARGENTIQUE FULGOR, INBELLIS ET POTIUS HABENTI PERICULOSUS Liv. IX 17 § 16 of Darius *inter purpuram atque aurum, onera-*

um fortunae apparatibus suae, praedam verius quam hostem . . . *incuruentis devicit* [Alexander]. ib. 40 §§ 4—6 *horridum militem esse debere, non cadatum auro et argento, sed ferro et animis fretum: quippe illa praedam verius quam arma esse, nitentia ante rem, deformia inter sanguinem et vulnera; virtutem esse militis decus, et omnia illa victoriam sequi, et ditem hostem quamvis pauperis victoris praedam esse.* X 29 §§ 12, 13. Curt. III 10 §§ 9, 10 *aciem hostium auro purpurisque fulgentem intueri inebat, praedam, non arma gestantem. irent et inbellibus feminis aurum viri eriperent.* See on golden armour Freinsh. on Flor. I 16 § 7.

§ 31 I. 30 HISTORIA ALERE ORATOREM POTEST §§ 73—75. 101—4. II 4 § 2 *grammaticis . . . poeticas [narrationes] dedimus: apud rhetorem initium sit historica, tanto robustior, quanto verior.* ib. 5 § 1 *quia prima rhetorices rudimenta tractamus, non omittendum videtur id quoque, ut moneam, quantum sit conlaturus ad perfectum discentium rhetor, si, quemadmodum a grammaticis exigitur poetarum enarratio, ita ipse quoque historiae atque etiam magis orationum lectione successus a se discipulos intruxerit: quod a nobis in paucis, quorum id actus exigebat et parentes utile esse credebant, servavimus.* ib. 8 § 7. III 8 § 67 *si quis non orationes modo, sed historias etiam (namque in iis contiones atque sententiae praerogative suadendi ac dissuadendi funguntur officio) legere maluerit quam in commentarius rhetorum consensescere.* XII c. 4. Cic. or. §§ 66, 68. de or. II c. 12—15. History supplied the theme of *suasoriae*, the rhetorical exercises adapted to the *βουλευτικὸν γένος* of oratory Iuv. I 16 n.

I. 31 SUCO I pr. § 24 *plerumque nudae illae artes nimiae subtilitatis adfectione frangunt atque concedunt quiquid est in oratione generosius et omnem sucum ingenii bibunt et ossa delegunt; quae ut esse et adstringi nervis suis debent, sic corpore operienda sunt.* Cic. Brut. § 36 *sucus ille et sanguis incorruptus usque ad hanc aetatem oratorum fuit, in qua naturalis inesset, non fucatus niter.* cf. ib. §§ 64, 68, 283, and the lexx. cf. *marrow* in Shakesp.

ET IPSA 6 § 1 καὶ αὐτῇ, *ebenfalls, 'likewise,'* cf. the caution in § 28. Kühner II<sup>2</sup> 562. Zumpt § 698. Madvig § 487 a n. 2. Plin. XXXV § 67 *Parrhasius Ephesi natus et ipse multa contulit.*

SIC . . UT with this reserve that.

I. 32 PLERASQUE EIUS VIRTUTES ORATORI ESSE VITANDAS 2 § 21 *id quoque vitandum, . . . ne in oratione poetas nobis et historicos in illis operibus oratores, aut declamatores imitandos putemus. sua cuique proposita lex, suus decor est.* Plin. ep. V 8 §§ 9—11 *habet quidem oratio et historia multa communia, sed plura diversa in his ipsis quae communia videntur. narrat illa, narrat haec, sed aliter: huic pleraque humilia et sordida et ex medio petita, illi omnia recondita splendida excelsa conveniunt: hanc saepius ossa musculi nerti, illam teri quidam et quasi iulvae decet: haec vel maxime vi amaritudinis instantia, illa tractu et suavitate atque etiam dulcedine placet: postremo alia verba, alius sonus, alia constructio. Nam plurimum refert, ut Thucydides ait, κτῆμα sit an ἀγώνισμα; quorum alterum oratio, alterum historia est.* Cic. orat. § 68 *seu iunctus igitur orator a philosophorum eloquentia, a sophistarum, ab historicorum, a poetarum, explicandus est nobis qualis futurus sit.*

I. 33 POETIS = poetarum operi. Both in Gr. and Lat. a property of one person is often compared not to the like property of another person, but to the person himself Iuv. III 74 n. Nägelsbach p. 50. Plin. ep. I 16 § 3 *orationes eius . . . facile cuilibet veterum, quorum est aemulus, comparabis.* Cic. de or. I § 15 Ellendt. off. I § 76 Beier. Heus. of Pausanias and Lysander *ne minima quidem ex parte Lycurgi legibus et disciplinae conferendi sunt.* Nep. XII 3 § 4. XXV 12 § 1. Sall. Cat. 51 § 14

Kritz. Justin. II 14 § 10. 15 § 20. IV 3 § 2. Kühner II<sup>o</sup> 847. K. Fr. Hermann vindiciae etc. p. 12 cites Schäff. on DH. p. 170. melet. crit. p. 158. on Apoll. Rh. II 164. Böckh on Pind. Ol. I 7. Nitzsch on Od. II 120. Herm. on Viger p. 717. Sintenis on Plut. Pericl. 7. Stallb. on Plat. Prot. c. 38. Jacob on Luc. Alex. 40. Frotscher on Xen. Hier. I § 38. Loers on Ov. tr. V 5 43. Cic. de or. I § 197. p. Flacc. § 63. p. Rosc. Am. § 140. l. 34 OPUS § 9 l. 29 n. 67.

NON AD ACTUM REI PUGNAMQUE PRAESENTEM, SED AD MEMORIAM POSTERITATIS COMPOSITUR § 29 l. 24 n. V 12 § 17 *declamationes, quibus ad pugnam forensem velut praecipitatis exerceri solebamus, olim iam ab illa vera imagine orandi recesserunt atque ad solam compositae voluptatem nervis carent.* cf. Iuv. VII 105—7. Thuc. I 22 § 4 of his history κτῆμα τε ἐς αἰὲ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκοῦειν ξύκειται.

ACTUM REI § 27 actu forensi. VII 2 § 41 *in vero actu rei.* Suet. Aug. 32 actui rerum.

l. 36 INGENIUM FAMAM yet Plin. ep. VII 17 § 3 says of history non ostentationi, sed fidei veritatisque componitur. HERBST.

VERBIS REMOTIORIBUS IV 2 § 36 *erit autem narratio aperta ac dilucida, si fuerit primum exposita verbis propriis et significantibus et non sordidis quidem, non tamen exquisitis et ab usu remotis.* VIII pr. §§ 18—33 esp. 31 *cum optima sunt reperta, quaerunt aliquid quod sit magis antiquum, remotum, inopinatum.* ib. 2 § 12 *obscuritas fit verbis iam ab usu remotis, ut si commentarios quis pontificum et vetustissima foederum et exoletos scrutatus auctores.* Many fragments of the historians have been preserved simply for some unusual word or construction.

§ 32 l. 37 UT DIXI IV 2 § 45 *vitanda est etiam illa Sallustiana (quamquam in ipso virtutis optinet locum) brevitatis et abruptum sermonis genus; quod otiosum fortasse lectorem minus fallat, audientem transvolat, nec, dum repetatur, expectat, cum praesertim lector non fere sit nisi eruditus, iudicem rura plerumque in decurias mittant, de eo pronuntiaturum, quod intellexerit.*

p. 6 l. 1 SALLUSTIANA BREVITAS § 102 *illam inmortalem Sallusti brevitatem.*

QUA NIHIL POTEST ESSE PERFECTIUS § 78 n.

APUD AURES VACUAS . . . APUD OCCUPATUM § 90. 3 § 27 *abunde, si vacet, lucis spatia augument, occupatos in noctem necessitas agit.* Tac. h. IV 17 *arriperent vacui occupatos.*

VACUAS see Munro on Lucr. I 50 and the lexx. *vaco, vacuus.* cf. σχολή, *ludus* for the connexion between leisure and study.

l. 3 IUDICEM SAEPIUS INERUDITUM § 32 l. 37 n. V 14 § 29 after saying §§ 27—8 that the authors of dialogues and dialectic debates may adopt severer methods, as *homines docti et inter doctos: nobis ad aliorum iudicio componenda est oratio, et saepius apud omnino imperitos atque illarum certe ignaros litterarum loquendum est, quos nisi et delectatione adlicimus et viribus trahimus et nonnumquam turbamus adfectibus, ipsa, quae iusta ac vera sunt, tenere non possumus.* XII 10 § 53 *cum vero iudex detur aut populus aut ex populo, laturique sint sententiam indocti saepius atque interim rustici, omnia, quae ad optinendum quod intendimus prodesse credemus, adhibenda sunt.* Iuv. VII 116—7 *dicturus dubia pro libertate bubulco* | iudice. Since Augustus, Suet. 32, added to the 3 iudicum decuriae a fourth to judge of minor cases and reduced the age of the iudices, the office fell into disrepute. Suet. l.c. *plerisque indicandi munus detrectantibus.* dig. L. 5 13 §§ 2, 3. The dumb, deaf and insane, women and slaves and those who were *infames*, alone were incapable of serving as iudices dig. V 1 12 §§ 2, 3.

SAEPIUS 'oftener than not,' as in the passages cited above cf. § 30 l. 28 *potius*. § 120. So Iuv. I 131 n. *non tantum* without *sed etiam*. add Plin. ep. VIII 12 § 2 *auditoria non apud se tantum benignitate mira frequentat*.

l. 4 ILLA LIVII LACTEA UBERTAS § 101. *lactea* denotes natural, sweet and simple fare.

DOCEBIT § 78 n. *docere* is the business of the *narratio*=*expositio* § 49. III 9 §§ 6. 7 *intueri oportet . . . quomodo narrandum: expositio enim probationum est praeparatio*. I 2 § 14 *historias exponat*. II 4 § 15. decl. 3 § 7 (cited by Spald.) *hoc expositionis loco . . . malo accusatoribus credas illi narrarunt*. On the *narratio* or *expositio*, διήγησις, see Volkmann 109—124. Cope introd. Arist. rhet. 348—355. IX 4 § 134 *narratio . . . docere et infigere animis res semper cupit*.

l. 5 SPECIEM beauty )( FIDEM credibility. )( Tac. an. IV 34 *Titus Livius, eloquentiae ac fidei praeclarus in primis*. Of moderns see on the trustworthiness of L. Niebuhr, Schwegler, G. C. Lewis, J. R. Seeley (Liv. bk. I introd.).

§ 33 M. TULLIUS NE THUCYDIDEN QUIDEM AUT XENOPHONTEM UTILES ORATORI PUTAT § 73. Cic. orat. §§ 31. 32 *quis porro umquam graecorum rhetorum a Thucydide quidquam duxit? at laudatus est ab omnibus. fateor; sed ita ut rerum explicator prudens sceleris gravis, non ut in iudiciis versaret causas, sed ut in historiis bella narraret. itaque numquam est numeratus orator . . . nactus sum etiam, qui Xenophontis similem esse se cuperet, cuius sermo est ille quidem melle dulcior, sed a forensi strepitu remotissimus*. Brut. § 287 'Thucydidem' *inquit 'imitamur.' optime, si historiam scribere, non si causas dicere cogitatis: Thucydides enim rerum gestarum pronuntiator sincerus et grandis etiam fuit; hoc forense concertatorium iudiciale non tractavit genus; orationes autem, quas interposuit, multae enim sunt, eas ego laudare soleo; imitari neque possim, si velim, nec velim fortasse, si possim*. § 288 *sic ego istis censuerim et . . . nec illam praeclaram Thucydidi nimis veterem tamquam Anicianam notam persequendam. ipse enim Thucydides si posterius fuisset, multo maturior fuisset et mitior*. opt. gen. or. §§ 15. 16. The references to Thuc. in Walz rhet. gr. ind. occupy a whole column. On the legendary devotion of Demosthenes to the study of Thuc. see Schäfer Dem. u. seine Zeit I 283—5.

l. 6 XENOPHONTEM § 82. Cic. Brut. § 112 complains that the Kyrop. was read, while the speeches and autobiography of Scæurus were neglected. cf. ad Qu. fr. I 1 § 23.

l. 7 QUAMQUAM EXISTIMET Quint. like Tac. (Bötticher p. 111) uses *quamquam* either with ind. §§ 80. 96. 107. 7 §§ 5. 8. or conj. 2 § 21. 7 § 17. With *quomodo* he uses the conj.

BELLICUM CANERE 'calls to arms,' 'sounds the alarm' IX 4 § 11. Cic. orat. § 39 of Thuc. *incitatio fertur et de bellicis rebus canit etiam quodam modo bellicum*. id. Phil. VII § 3. p. Mur. § 30.

HUIUS ORE MUSAS ESSE LOCUTAS §§ 82. 99. Cic. orat. § 62 *Xenophontis voce Musas quasi locutas ferunt*. DL. II § 57. Xen. was called 'the Attic muse' (or 'the bee' Suid.) for the sweetness of his style. Cic. Brut. § 121 *quis enim uberior in dicendo Platone? Iovem sic aiunt philosophi, si graece loquatur, loqui*. cf. Plut. Cic. 24 § 2. Plin. ep. II 13 § 7 of Voconius Romanus *epistulas quidem scribit, ut Musas ipsas latine loqui credas*.

l. 8 IN DIGRESSIONIBUS IX 2 § 55. XII 10 § 60 of the 'florid' style *medius hic modus et translationibus crebrior et figuris erit incundior, egressionibus amoenus*. Cic. de or. II §§ 311—2. Plin. ep. I 2 § 4 *non tamen omnino Marci nostri ληκνδους fugimus, quotiens paulum itinere*



decedere non intempestivis amoenitatibus admoneretur. II 5 § 9 *descriptions locorum, quae in hoc libro [an actio] frequentiores erunt, non historice tantum sed prope poetice prosequi fas est.* See on digression Volkmann 124—7. Ernesti *παρέκβασις*. Quint. IV 3 e.g. §§ 1. 2 *plerisque moris et probato rerum ordine protinus utique in aliquem laetum ac plausibilem locum, quam maxime possunt favorabiliter, excurrere. quod quidem natum ab ostentatione declamatoria iam in forum venit, postquam agere causas non ad utilitatem litigatorum, sed ad patronorum iactationem repertum est: ne, si pressae illi, quali caepius dicitur, narrationis graecilitati coniuncta argumentorum [confirmat[i]o]nis] pugnacitas fuerit, dilatis diutius dicendi voluptatibus oratio refrigescat.* §§ 12—16 *hanc partem παρέκβασις vocant Graeci, Latini egressum vel egressionem. sed haec sunt plures, ut dixi, quae per totam causam varios habent excursus, ut laus hominum locorumque, ut descriptio regionum, expositio quarundam rerum gestarum, vel etiam fabulosarum. quo ex genere est in orationibus contra Verrem compositis Siciliae laus, Proserpinae raptus, pro C. Cornelio popularis illa virtutum Cn. Pompei commemoratio: in quam ille divinus orator... abrupto quem inchoaverat sermone devertit actutum.* *παρέκβασις* est, ut mea quidem fert opinio, alicuius rei, sed ad utilitatem causae pertinentis, extra ordinem excurrere tractatio.... nam quidquid dicitur praeter illas quinque quas fecimus partes [III 9 § 1 *prooemium, narratio, probatio, refutatio, peroratio.* Volkmann 85—89. Cope 331—370] *egressio* est: indignatio, miseratio, invidia, convicium, excusatio, conciliatio, maledictorum refutatio. *similia his quae non sunt in quaestione, omnis amplificatio minutio, omne adfectus genus, et quae maxime iucundam et ornatam faciunt orationem, de luxuria, de avaritia, religione, officiis: quae cum sunt argumentis subiecta similium rerum, quia cohaerent, egredi non videntur. sed plurima sunt, quae rebus nihil secum cohaerentibus inseruntur, quibus iudex reficitur, admonetur, placatur, rogatur, laudatur.* Cic. de or. II § 80. de inv. I § 97. The banter on the Stoic paradoxes, Cic. p. Mur. § 61 seq., and the praise of poetry in the p. Arch. are ‘digressions.’ So in Lucan the legend of Antaeus and the long description of Thessaly and its witchcrafts. The desire above all things to interest the audience (cf. Plin. ep. v 8 § 4), together with the encyclopaedic tendencies of education, led to that want of proportion, that sacrifice of the whole to the parts, which marks the silver age. See the admirable satire of Mart. VI 19 *non de vi neque caede nec veneno, | sed lis est mihi de tribus capellis. | vicini queror has abesse furto. | hoc iudex sibi postulat probari: | tu Cannas Mithridaticumque bellum | et periuria Punici furoris | et Sullas Mariosque Muciosque | magna voce sonas manuque tota. | iam dic, Postume, de tribus capellis.*

I. 9 HISTORICO NITORE 5 § 15. Plin. ep. VII 9 § 8 *volo interdum aliquem ex historia locum adprehendas: ... nam saepe in oratione quoque non historica modo sed prope poetica descriptionum necessitas incidit.* I 16 § 4.

NITORE § 9 l. 31 n.

DUM MEMINERIMUS 3 § 7. 7 § 25. 3 § 5 *sit primo vel tardus, dum diligens, stilus.* cf. 5 § 20 modo. Hand II 324—8.

IN HIS, DE QUIBUS ERIT QUAESTIO (digressions. III II § 18 *qua de re agitur, ‘the gist of the question.’*

I. 10 NON ATHLETARUM TORIS, SED MILITUM LACERTIS § 77 *plenior Aeschines et magis fusus et grandiori similis, quo minus strictus est, carnis tamen plus habet, minus lacertorum.* XI 3 § 26 *alioqui*

nitida illa et curata vox insolitum laborem recusabit, ut adsueta gymnasiis et oleo corpora, quamlibet sint in suis certaminibus speciosa atque robusta, si militare iter fascemque et vigilias imperes, deficient et quaerant unctores suos nudumque sudorem. XII 10 §§ 41. 42 *quidam nullam esse putant doquentiam, nisi quae sit cotidiano sermoni simillima; . . . quidquid huc sit adiectum, id esse adfectionis et ambitiosae in loquendo iactantiae . . . sicut athletarum corpora, etiamsi validiora fiant exercitatione et lege quadam ciborum, non tamen esse naturalia atque ab illa specie, quae sit concessa hominibus, abhorrere.* Quint. only partially agrees with these strictures § 44 *nam et lacertos exercitatione constringere et augere vires et colorem trahere naturale est.* Nep. XV 2 § 4 of Epaminondas *postquam ophobus est factus et palaestrae dare operam coepit, non tam magnitudini virium serviebat quam velocitati, illam enim ad athletarum usum, hanc ad belli existimabat utilitatem pertinere.* Tac. dial. 21 *oratio autem, sicut corpus hominis, ea demum pulchra est, in qua non eminent venae nec ossa numerantur, sed temperatus ac bonus sanguis implet membra et exsurgit toris ipsosque nervos rubor tegit et decor commendat. nolo Corvium insequi, quia nec per ipsum stetit quo minus laceritiam nitoremque nostrorum temporum exprimeret.* Hippocr. aphor. 3 Adams 'in the athletea embonpoint, if carried to its utmost limit, is dangerous, for they cannot remain in the same state nor be stationary.' Eur. Autol. fr. 284 Dind. in Ath. 413<sup>o</sup> a remarkable satire on the unwarlike athlete γνάθου τε δοῦλος νηδύος θ' ἥσσημένος. Plat. resp. III 408<sup>ab</sup> where the sleepy habit of athletes, and the danger which they incur on the least change of diet, is contrasted with soldiers' bodies enured to privation and patient of change. cf. VII 563<sup>e</sup> seq. Aristot. pol. η 16 1335b 5. θ 4 1338b 41. [Grote compares the unwarlike pugilist Epeios II. Ψ 667 seq. with the Thessalian athlete Boiskos who shirks the burden of the shield on the march Xen. anab. V 8 § 23.] Kleochaes (Phot. cod. 176 p. 121b 13) or Philip (ib. cod. 265 p. 493b 26. cf. [Plut.] vit. X or. 8 § 25 p. 845) compared the speeches of Demosthenes to soldiers διὰ τὴν πολεμικὴν δυνάμειν, those of Isocrates to athletes, τέρψιν γὰρ παρέχειν αὐτοῖς θεατρικῇ. Plut. Philopoem. 3 §§ 3. 4 Philopoemen when recommended to enter upon a course of athletic training asked whether it did not interfere with military exercises; and when told that the frame and life, diet and training of the two were entirely different, the athlete needing much sleep and food, regular intervals of exercise and rest, and being unable to bear any change from his habits, while the soldier was enured to hunger and thirst and sleepless nights; he both in his private capacity wholly abstained from athletic exercises, and tried to abolish them when a general. id. Fab. Max. 19 § 2 Fabius hoped that Hannibal, if unopposed, would wear himself out, ὥσπερ ἀθλητικοῦ σώματος τῆς δυνάμεως ὑπερτόνου γενομένης καὶ καταπόνου. Lucian dial. mort. X 5 the athlete Damasias, πολυσαρκός τις ὦν, lest he should sink Charon's boat by his weight, is forced to strip off his flesh and crowns. Tert. de spect. 18 calls athletes *atiles homines*. Cypr. ad Donat. 7 of gladiators *inpletur in sucum cibis fortioribus corpus, et arviniae toris membrorum moles robusta pinguescit, ut saginatus in poemam carius ferat.* Basil. de ieiun. hom. 2 § 1 contrasts both soldiers' and athletes' fare with Christian fasts τοὺς μὲν τὰ τακτικά μελετῶντας καὶ τοὺς ἐν παλαίστραις διαπονουμένους ἀκόλουθόν ἐστι τῇ δαψιλείᾳ τῆς τροφῆς κατασαρκοῦν ἑαυτοὺς, ὡς ἂν εὐτονώτερον τῶν πόνων ἀντιλαμβάνονται. id. reg. fus. tract. 17 § 2 τὸν ἀθλητὴν ἢ πολυσαρκία καὶ ἡ εὐχροία χαρακτηρίζει. Xen. mem. I 2 § 4. More on the ἀναγκοφαγία, πηλομονή, ἀθηφαγία, εὐεξία of athletes in Krause Gymnastik 654—8. P. Fabri agonist. III 1. 2 in Gron. thes. VIII 2108—17. Lips. Saturn. I 14.

LACERTIS VIII 3 § 10 *pulcher aspectu est athleta, cuius lacertos exercitatio expressit, idem certamini paratior.* ib. pr. § 19 Gesner corpora sana et integri sanguinis et exercitatione firmata ex isdem his speciem accipiunt, ex quibus vires, namque et colorata et adstricta et lacertis expressa sunt. V 12 § 18 of slave dealers *ut illi robur ac lacertos . . . et alia . . . parum existimant decora, quaeque fortia, si liceret, forent, ut dura molliunt: ita nos habitum ipsum orationis virilem et illam vim stricte robusteque dicendi tenera quadam elocutionis cute operimus et, dum levia sint ac nitida, quantum valeant nihil interesse arbitramur.* Cic. Brut. § 64 of Lysias habet enim certos sui studiosos, qui non tam habitus corporis opimos quam gracilitates consecretur, quos, valetudo modo bona sit, temitas ipsa delectat; quamquam in Lysia sunt saepe etiam lacerti, sic ut fieri nihil possit valentius; verum est certe genere toto strigosior: sed habet tamen suos laudatores, qui hac ipsa eius subtilitate admodum gaudeant. gloss. lacerti μύες βραχιόνων. lexx. lacertus, lacertosus.

I. II VERSICOLEM ILLAM, QUA DEMETRIUS PHALEREUS DICEBATUR UT, VESTEM VIII pr. § 20 *illa translucebat et versicolor quorundam elocutio res ipsas effeminat, quae illo verborum habitu vestiantur.* Cic. orat. § 38 speaking of ἰσοκῶλα, ἀντίθετα, ὁμοιόπρωτα etc. *hanc tractasse Thrasymachum Chalcedonium primum et Leontium ferunt Gorgiam, Theodorum inde Byzantium multosque alios, quos λογοδαϊδάλους appellat in Phaedro [p. 266<sup>e</sup>] Socrates; quorum satis arguta multa, sed ut modo primumque nascentia, minuta et versicolorum similia quaedam nimumque depicta, where see Jahn on ἀντίθετα τὴν λέξιν, oratio claris coloribus picta etc.* ib. § 65 of sophists *cum sit eis propositum non perturbare animos, sed placare potius, nec tam persuadere quam delectare, . . . verba altius transferunt eaque ita disponunt ut pectores varietatem colorum.* Brut. § 262 of Caesar's commentaries nudi . . . sunt, recti et venusti, omni ornatu orationis tamquam veste detracta. § 274 of Calidius *reconditas exquisitasque sententias mollis et pellucens vestiebat oratio.* Eratosthenes said of Bion the Borysthenite (Welcker Theogn. proleg. 87 seq.) DL. IV § 52 *πρῶτος τὴν φιλοσοφίαν ἀνθρα ἐνέδυσεν.* Petron. 118 *curandum est, ne sententiae emineant extra corpus orationis expressae, sed intexto versibus colore nitant.* There is in *vers. vestem* and *pulverem* a further allusion to the foppery of Demetrius, who did not care to soil his gay attire: see for his perfumes and cosmetics Duris in Ath. 542<sup>b-e</sup>. Maecenas in like manner was fop in dress, fop in style Iuv. I 66 n. Tac. dial. 26 *si omisso optimo illo et perfectissimo genere eloquentiae eligenda sit forma dicendi, natum hercule C. Gracchi impetum aut L. Crassi maturitatem quam calamistros Maecenatis aut tinnitus Gallionis: adeo melius est oratorem vel hirta toga induere quam fucatis et meretriciis vestibus insignire. neque enim oratorius iste, immo hercule ne virilis quidem cultus est, quo plerique temporum nostrorum oratores ita utuntur, ut lascivia verborum et levitate sententiarum et licentia compositionis histrionales modos expriment.* cf. Iuv. II 36—82. Fronto ad M. Caesarem I 5 p. 12 *Naber omnia istae inter graecos versus latina ita scite alternata sunt a te et interposita, ut est ille in pyrrica versicolorum discursus, quom amicti cocco alii, alii luteo et ostreo et purpura.*

DEMETRIUS § 80. Bonamy in mém. de l'acad. des inscr. VIII 157 seq. Dohrn de vita et rebus Demetrii Phalerei Kil. 1825. 4to.

I. 12 DICEBATUR by the men of his day.

BENE AD FORENSEM PULVEREM FACERE § 11 in hoc optime facient infinitae quaestiones. Ov. her. 6 128 *Medeae faciunt ad scelus omne manus.* ib. 15=16 190 *ad talem formam non facit iste locus.* amor. III 11 42 *non facit ad mores tam bona forma malos.* a. a. III

540. Mart. I 51 I. Scribon. 75 § 207. also with dat. Prop. IV=III I 20 non faciet capiti dura corona meo.

AD FORENSEM PULVEREM Cic. Brut. §§ 37. 38 *Phalereus enim successit eis senibus adulescens eruditissimus ille quidem horum omnium, sed non tam armis institutus quam palaestra; ita puer delectabat magis Atheniensis quam inflammabat; processerat enim in solem et pulverem non ut e militari tabernaculo, sed ut e Theophrasti doctissimi hominis umbraculis. hic primus inflexit orationem et eam mollem teneramque reddidit et suavis, sicut fuit, videri maluit quam gravis.*

§ 34 l. 13 HISTORIIS § 75 n.

ET IS QUIDEM MAXIMUS 5 § 7 n. Cic. fin. I § 65 *Epicurus una in domo, et ea quidem angusta, quam magnos . . . tenuit amicorum greges!* Tusc. I § 57 *habet primum memoriam et eam infinitam rerum innumerabilem.* Zumpt § 699. HERBST.

I. 14 EX COGNITIONE RERUM EXEMPLORUMQUE II 4 § 20 *inde paulatim ad maiora tendere incipiet, laudare claros viros et vituperare improbos: quod non simplicis utilitatis opus est. namque et ingenium exerceat multiplicitate variaeque materia et animus contemplatione recti praeque formatur, et multa inde cognitio rerum venit exemplisque, quae sunt in omni genere causarum potentissima, iam tum instruit, cum res poscet, usurum.* XII II § 17 *rerum cognitio cotidie crescit, et tamen quam multorum ad eam librorum necessaria lectio est, quibus aut rerum exempla ab historicis aut dicendi ab oratoribus petuntur.* Cic. Brut. § 322 *qui memoriam rerum Romanarum teneret, ex qua, si quando opus esset, ab inferis locupletissimos testis excitaret.*

NON AD PRAESENTEM PERTINENS LOCUM inasmuch as it relates to the matter, not to the expression. The material utility of history is briefly treated XII 4; *exempla* V II.

I. 17 TESTIMONIA HOC POTENTIORA, QUOD EA SOLA CRIMINIBUS ODII ET GRATIAE VACANT V II §§ 36. 37 *adhibetur extrinsecus in causam et auctoritas; . . . si quid ita visum gentibus, populis, sapientibus viris, claris civibus, illustribus poetis referri potest. ne haec quidem vulgo dicta et recepta persuasione populari sine usu fuerint. testimonia sunt enim quodam modo vel potentiora etiam, quod non causis accommodata sunt, sed liberis odio et gratia mentibus ideo tantum dicta factaque, quia aut honestissima aut verissima videbantur.* Tac. an. I I *Tiberii Gaioque et Claudii ac Neronis res florantibus ipsis ob metum falsae, postquam occiderant, recentibus odiis compositae sunt. inde consilium mihi tradere . . . Tiberii principatum et cetera sine ira et studio, quorum causas procul habeo.* id. hist. I I *mihi Galba Otho Vitellius nec beneficio nec iniuria cogniti. dignitatem nostram a Vespasiano inchoatam, a Tito auctam, a Domitiano longius protractam non abuierim: sed incorruptam fidem professis neque amore quisquam et sine odio dicendus est.*

HOC POTENTIORA QUOD § 15 l. 21 n.

§ 35 I. 19 A PHILOSOPHORUM LECTIONE UT ESSENT MULTA NOBIS PETENDA, VITIO FACTUM EST ORATORUM, QUI QUIDEM ILLIS OPTIMA SUI OPERIS PARTE CESSERUNT §§ 81—84. 121—131. I pr. §§ 9—18 *oratorem autem instituiimus illum perfectum, qui esse nisi vir bonus non potest, ideoque non dicendi modo eximiam in eo facultatem, sed omnis animi virtutes exigimus. neque enim hoc concesserim, rationem rectae honestaeque vitae, ut quidam putaverunt, ad philosophos relegandam, cum vir ille vere civilis et publicarum privatarumque rerum administrationi accommodatus, qui regere consiliis urbes, fundare legibus, emendare iudiciis possit, non alius sit profecto quam orator. quare, tametsi me fateor usurum quibusdam, quae philosophorum libris continentur, tamen ea iure vere-*

que contenderim esse operis nostri proprieque ad artem oratoriam pertinere . . . . fueruntque haec, ut Cicero [de or. III §§ 56—73] *apertissime colligit, quemadmodum iuncta natura, sic officio quoque copulata, ut idem sapientes atque eloquentes haberentur. scilicet deinde se studium atque inertia factum est, ut artes esse plures viderentur . . . haec autem quae velut propria philosophiae adseruntur, passim tractamus omnes. quis enim non de aequo ac bono, modo non et vir pessimus, loquitur? . . . sed ea et sciet optime et eloquetur orator: qui si fuisset aliquando perfectus, non a philosophorum scholis virtutis praecepta peterentur. nunc necesse est ad eos aliquando auctores recurrere, qui desertam, ut dixi, partem oratoriae artis meliorem praesertim occurrerunt, et velut nostrum repossere, non ut nos illorum utamur inventis, seu ut illos alienis usos esse doceamus. sit igitur orator vir talis, qualis vere sapiens appellari possit, nec moribus modo perfectus.* XII 2 §§ 4—10. esp. 8 *quia deserta ab his, qui se ad eloquentiam contulerunt, studia sapientiae non iam in actu suo atque in hac fori luce versantur, sed in porticus et in gymnasia primum, mox in conventus scholarum recesserunt, id, quod est oratori necessarium nec a dicendi praeceptoribus traditur, ab iis petere nimirum necesse est, apud quos remansit: evolvendi penitus auctores, qui de virtute praecipunt, ut oratoris vita cum scientia divinarum rerum sit humanarumque coniuncta.* cf. the repetition of Cato's definition of the orator *vir bonus dicendi peritus* II 15 §§ 1. 28. 33. 16 § 11. 17 §§ 31. 43. XII c. 1. Plat. Gorg. 508<sup>c</sup>. Cic. Brut. § 322. de or. I § 87. III §§ 56—73 e.g. § 60 Socrates separated eloquence from philosophy *hoc commune nomen eripuit sapienterque sentiendi et orate dicendi scientiam re cohaerentis disputationibus suis separavit.* § 61 *hinc discidium illud exstitit quasi linguae atque cordis, absurdum sane et inutile et reprehendendum, ut alii nos sapere, alii dicere docerent. § 72 dissociati . . . a Socrate et deinceps a Socraticis item omnibus philosophi eloquentiam despexerunt, oratores sapientiam.* orat. §§ 14. 15 *nam nec latius neque copiosius de magnis variisque rebus sine philosophia potest quisquam dicere; si quidem etiam in Phaedro Platonis [p. 269<sup>e</sup> seq.] hoc Periclem praestitisse ceteris dicit oratoribus Socrates, quod is Anaxagorae physici fuerit auditor.* ib. §§ 68. 117—9. esp. § 118 *nec vero dialecticis modo sit instructus, sed habeat omnis philosophiae notos ac tractatos locos; nihil enim de religione, nihil de morte, nihil de pietate, nihil de caritate patriae, nihil de bonis rebus aut malis, nihil de virtutibus aut vitiis, nihil de officio, nihil de dolore, nihil de voluptate, nihil de perturbationibus animi et erroribus, quae saepe cadunt in causas sed ieiunius aguntur, nihil, inquam, sine ea scientia, quam dixi, graviter ample copiose dici et explicari potest.* de inv. II §§ 7. 8. de fin. IV §§ 5—7. Cicero was taught by the Academics Philo (Brut. § 306) and Antiochus (§ 315) and the Stoic Diodotus (§ 309). Cf. (for Quint. has Cic. in view here) R. Kühner: M. Tullii Ciceronis in philosophiam eiusque partes merita, Hamb. 1825. 8vo. J. A. C. van Heusde M. Tullius Cicero φιλοπλάτων, Traj. ad Rh. 1836. 8vo. Orelli onomast. Tull. Aristoteles. Carneades. Plato. DII. de orat. ant. I ἡ μὲν ἀρχαία καὶ φιλόσοφος ῥητορικὴ. Tac. dial. 19 *si quis odoratus philosophiam videretur et ex ea locum aliquem orationi insereret, in caelum laudibus ferebatur.* ib. 30 fin. the philosophical studies of Cicero. 31 the ancient orators knew that it was necessary not merely to declaim for practice on unreal themes, but *ut iis artibus pectus implerent, in quibus de bonis ac malis, de honesto et turpi, de iusto et iniusto disputatur.* He then shews the importance to the orator of a study of human nature, *tenebit venas animorum et, prout cuiusque natura postulabit, adhibebit manum et temperabit orationem.* use of logic, of the common places of the Peripatetics: *dabunt Academici pugnacitatem,*



*Plato altitudinem, Xenophon iucunditatem. ne Epicuri quidem et Metrodori honestas quasdam exclamationes adsumere iisque prout res poscit uti alienum erit oratori.* ib. 32 (quoted below on § 81). On the influence of Plato on Demosthenes see Schäfer *Dem. u. s. Zeit* I 289—292. Cic. *Brut.* § 121. de or. I § 89. orat. § 15. de off. I § 4. Quint. XII 2 § 22. 10 § 24. Lucian fugit. 10 τὸ σοφιστῶν φῶλον, ... οἷον τὸ Ἰπποκονταύμων γένος σύνθετον τι καὶ μικτὸν ἐν μέσῳ ἀλαζονείας καὶ φιλοσοφίας πλαζόμενον. Philostr. also *soph.* I pr. § 1 calls the ancient sophistic *ῥητορικὴν φιλοσοφοῦσαν*. § 3 διελέγετο μὲν γὰρ περὶ ἀνδρίας, διελέγετο δὲ περὶ δικαιοσύνης, ἡρώων τε περὶ καὶ θεῶν καὶ ὅπῃ ἀπεισχημάτισται ἡ ἰδέα τοῦ κόσμου. cf. ib. I c. 1—8, where he treats of Eudoxos, Leon Byzant., Dias Ephes., Carneades, Philostratos of Egypt, Theomnestos, Dion of Prusa, Favorinus. Aug. de doct. Chr. IV §§ 7 seq. applies to Christian wisdom and the Christian church Cicero's remark de inv. I § 1 'wisdom without eloquence is of little service, eloquence without wisdom of great hurt to states.'

I. 20 QUI QUIDEM 3 § 6. 6 § 3.

QUI QUIDEM ILLIS OPTIMA SUI OPERIS PARTE CESSERUNT SO I 10 §§ 10. 11 of music, after saying that of old musicians, bards and sages were the same, as Orpheus and Linus, *erit etiam oratori necessaria, si quidem, ut diximus, haec quoque pars, quae ab oratoribus relicta a philosophis est occupata, nostri operis fuit ac sine omnium talium scientia non potest esse perfecta eloquentia.* II I §§ 1. 2. 8. 9 grammarians usurped *suasoriae* and the like, which rhetoricians had abandoned. Cic. de or. III §§ 107. 108 speaking of the practice of arguing *pro* and *con*: *quae exercitatio nunc propria duarum philosophiarum, de quibus ante dixi [the Academic and Peripatetic], putatur, apud antiquos erat eorum, a quibus omnis de rebus forensibus dicendi ratio et copia petebatur; de virtute enim, de officio, de aequo et bono, de dignitate, utilitate, honore, ignominia, praenatio, poena similibusque de rebus in utramque partem dicendi animos et vim et artem habere debemus; sed quoniam de nostra possessione depulsi in parvo et eo litigioso praediolo relictis sumus et aliorum patroni nostra tenere tuerique non potuimus, ab eis, quod indignissimum est, qui in nostrum patrimonium intruperunt, quod opus est nobis mutuemur.* ib. §§ 122—5. *partit. or.* §§ 139. 140.

ILLIS OPTIMA SUI OPERIS PARTE CESSERUNT Plin. h. n. XI § 78 *Assyria tamen bombyce adhuc feminis cedimus.* XXII § 12 of Sulla hac corona Sertorio cecidit. XXXIV § 6 Corinthiis cessurum *se ei negavisset.* Plin. ep. I 22 § 7 *nemini . . . castitate . . . cesserit.* Baumgarten-Crusius cites 5 exx. of this constr. from Suet. and Ruddiman-Stallbaum II 132 others from Cic. Liv. VM. Iust. So after Liv. *invidere alicui aliqua re.*

I. 21 OPERIS § 9 l. 29 n.

NAM 'orators, by abandoning to philosophers the fairest portion of their own domain, have made us perforce have recourse to them, for.'

I. 23 ALTERCATIONIBUS VI 4 e.g. § 2 *constat . . . ex intentione ac depulsiōe . . . quidquid in actione perpetua circa probationes utile est, idem in hac brevi atque concisa prosit necesse est. neque alia dicuntur in altercatione, sed aliter, aut interrogando aut respondendo.* §§ 4. 5 *in iis causis, quae sunt frequentissimae, quae vel solis extra artem probationibus vel mixtis continentur, asperissima in hac parte dimicatio est, nec alibi dixeris magis muerene pugnari. nam et firmissima quaeque memoriae iudicis inculcanda sunt et praestandum quidquid in actione promissimus et refellenda mendacia. nusquam in dicendo meliores hac tamen altercandi praestantia meruerunt nomen patronorum.* § 21 training for altercation by debate with a fellow-student. Tac. h. IV 7 *paulatimque per altercationes ad continuas et infestas orationes proveci sunt.* dial. 34. Liv. VIII 33 § 10.

The most famous example of bickering is that between Cic. and Clodius ad Att. 1 16 §§ 8—10. In civil cases the *altercatio* between the parties and their advocates summed up the main points in dispute just before sentence was passed, after the evidence had been heard. So in criminal causes of the *quaestiones perpetuae* after accusation and defence Halm in Pauly 1<sup>2</sup> 809. Volkmann 149. Forc. *altercatio*. *altercor*.

ALTERCATIONIBUS ATQUE INTERROGATIONIBUS the form, that is, as before l. 21—2 the matter, of speeches would be improved by philosophical studies cf. Cic. de or. 1 §§ 41—43 the philosophers may bring an action of ejectment against the orators: *agerent enim tecum lege primum Pythagorei omnes atque Democritii ceterique sua in iure physici vindicarent, ornati homines in dicendo et graues, quibuscum tibi iusto sacramento contendere non liceret; urgerent praeterea philosophorum greges iam ab illo fonte et capite Socrate, nihil te de bonis rebus in vita, nihil de malis, nihil de hominum moribus, nihil de ratione vitae didicisse, nihil omnino quassisse, nihil scire convincerent; et cum universi in te impetum fecissent, tum singulae familiae litem tibi intenderent; instaret Academia, quae, quidquid dixisses, id te ipsum negare cogeret; Stoici vero nostri disputationum suarum atque interrogationum laqueis te inretitum tenerent; Peripatetici autem etiam haec ipsa, quae propria oratorum putas esse adiumenta atque ornamenta dicendi, a se peti vincerent oportere, ac non solum meliora, sed etiam multo plura Aristotelem Theophrastumque de istis rebus, quam omnis dicendi magistros scripsisse ostenderent. orat. § 119.*

l. 24 OPTIME SOCRATICI § 83. V 7 § 28 speaking of models of questioning *solum est, quod ex dialogis Socraticorum maximeque Platonis duci potest; in quibus adeo scitae sunt interrogationes, ut cum plerisque bene respondeatur, res tamen ad id, quod volunt efficere, perueniat.* ib. 11 § 27 etiam in illis interrogationibus Socraticis. . . . *cavendum ne incaute respondeas, ut apud Aeschinen Socraticum male respondit Aspasiae Xenophontis uxor.* XII 1 § 10 *ne more Socraticorum nobismet ipsi responsum finxisse videamur.* DChr. or. 18 1 283 28 D *πρέψομαι δὲ ἥδη ἐπὶ τοὺς Σωκρατικούς, οὓς δὴ ἀναγκαιοτάτους εἶναι φημι παντὶ ἀνδρὶ λόγων ἐφιεμένῳ. ὥσπερ γὰρ οὐδὲν ὄφρον ἀνευ ἀλῶν γένοιτο κεραισμένον, οὕτως οἷδὲν εἶδος ἔμοιγε δεκεῖ ἀκοῇ προσήρης ἂν γειέσθαι χάριτος Σωκρατικῆς ἀμοιβόν.* He then commends Xen. at length.

§ 36 l. 25 HIS philosophis, dat. obj.

SIMILE IUDICIUM as in the case of poets § 28, and historians § 31.

UT SCIAMUS Herbst cites from this book 24 exx. of *ut* consecutive thus used §§ 50. 58. 64. 82. 110 etc.

ETIAM CUM . . . TAMEN IX 4 § 2.

l. 26 NON EANDEM ESSE CONDICIONEM LITUM AC DISPUTATIONUM V 13 § 36 of replies to objections *quidam et in foro tamquam rem molestam et odiosam praetereunt, et iis plerumque, quae composita domo attulerunt, contenti sine adversario dicunt, et scilicet multo magis in scholis, in quibus non solum contradictiones omittuntur, verum etiam materiae ipsae sic plerumque funguntur, ut nihil dici pro parte altera possit.* Cic. parad. pr. esp. § 5 *degustabis genus exercitationum earum, quibus uti consuevi, cum ea, quae dicuntur in scholis θετικῶς, ad nostrum hoc oratorium transtero dicendi genus.* de fin. II c. 1. de inv. I § 8 where he says of abstract questions, *as ecquid sit bonum praeter honestatem? verine sint sensus? quae sit mundi forma? quae sit solis magnitudo? quas quaestiones procul ab oratoris officio remotas facile omnes intellegere existimamus. nam quibus in rebus summa ingenia philosophorum plurimo cum labore consumpta intellegimus, eas sicut aliquas parvas res oratori attribuisse magna amentia videtur.* cf. Cic. Brut. §§ 118—121.

LITIVM AC DISPUTATIONVM VII 3 § 12 *sed de his disputatur, non litigatur.* XI 1 § 35. *ib.* § 70 *inter eos non forensem contentionem, sed studiosam disputationem crederes incidisse.* Cic. Brut. § 121 et *hanc* [Demosthenis] *oratio in philosophiam translata, pugnacior, ut ita dicam, videtur et illam* [Academicorum Peripateticorumque] *in iudicia paucior.* *id.* de off. 1 § 3 no Greek has attempted *et illud* forense dicendi *et hoc* quietum disputandi genus: *nisi forte Demetrius Phalereus in hoc numero haberi potest, disputator subtilis, orator parum vehemens.* orat. § 117 the orator should be prepared *ut definire rem possit neque id faciat tam prae et anguste, quam in illis eruditissimis disputationibus fieri solet, sed cum explanationis tam etiam uberior, et ad commune iudicium populari quoque intelligentiam adcommodatius.* Tac. dial. (see c. 1) and the philosophical and rhetorical works of Cicero are *disputationes*. *ib.* 2 *non forensibus tantum negotiis et declamatorio studio ingenia vestra exercetis, sed etiam mediā etiam disputationes adsumitis, quae et ingenium alunt ac literarum laetitudinem et declamantium cum vobis, qui ista disputatis, adiungunt, tam diu ut ad quorum aures pervenerint.* So *disputatrix* (= *dialectica*) as *concordia* is opposed to *rhetorice* as *perpetua* Quint. II 20 § 7. XII 2 § 13. cf. § 14.

FORI ET AUDITORII, PRAECEPTORUM ET PERICULORUM observe the chiasmus *f. and peric., a. and prae.* belonging to one another. Cic. div. in Caec. § 30. fam. XII 17 § 3 *ut neminem tibi anteponom, comparem paucos.* Phil. II §§ 102 n. 116 n. Nep. II 1 § 1. Ter. haut. 636. Aen. IV 628—9 *litora litoribus contraria, fluctibus undas | infreor, arma armis.* Ov. m. I 238. V 567. VII 799. 830. VIII 187. 323. Hor. ep. II 2 127—8. Phaedr. III 18 11—12. Vell. II 53 § 4. Plin. ep. I 20 § 3. III 15 § 1. VI 20 § 10. 32 § 2. VII 5 § 2. Fabri-Heerwagen on Liv. XXII 28 § 14. Aesch. Pr. 238. 619. Soph. O. r. 320—1. Hand Lehrb. d. lat. Stils 335.

FORI ET AUDITORII § 79 of Isocrates *auditoriis enim se, non iudiciis compararat.* II 11 § 3. V 12 § 20. Tac. dial. 10 *te ab auditoriis et theatris in forum et ad causas et ad vera proelia voco.*

I. 28 PERICULORUM actions involving a risk to life or estate 7 § 1. IV 2 § 122 *in ipsa capitis aut fortunarum pericula inrumpit voluptas.* XII 7 § 11. cf. Cic. and Nep. in lex.

§ 37 I. 30 QUI SINT LEGENDI Plin. ep. VII 9 §§ 15—6. HERBST.

§ 31 AUCTORE § 24 I. 33 n.

PERSEQUI SINGULOS INFINITI FUERIT OPERIS § 118 *sunt alii multi deserti, quos persequi longum est.* 5 § 19 *quod non est infiniti operis.* Again and again Quint. warns the reader that he merely names a sample of good authors §§ 45. 55—60. 72. 74. 80. 104. 122. 2 § 1.

§ 38 I. 33 TOT MILIBUS VERSUUM 'of lines' of prose § 41. 3 § 32. 7 § 11. XI 2 § 32. VII 1 § 37 *multis milibus versuum scio apud quosdam esse quaesitum.* (in XII 2 § 39 *versus*) (*prosam orationem*). Hor. s. II 5 53—4 of a will *quid prima secundo | cera velit* versu. Gell. II 15 § 10 *adhiberatis* versuum multis milibus finem aliquando fecit. Iustinian de confirm. dig. § 1 *duo paene milia librorum esse conscripta et plus quam trecentiens milia versuum a veteribus effusa.* Hieron. c. Ruf. II 33 *ex eo, quod asserui Porphyriam contra hunc propositam multa dialisse, ceterisque nullus rei testis Methodium Eusebium et Apollinarium, qui multis versuum milibus illius resantiae responderunt, me accusare poterit, quare non contra libros Porphyrii scripserim.* *id.* prol. in Job (cited *ib.* II 20) *apud Latinos ante eam translationem, quam sub asteriscis et obelis nuper addimus, septingenti ferme aut octingenti versus desunt, ut decurtatus corrosusque liber facilitatem sui publice legentibus praebeat.* 'Praedestinatus' pr. (in Simonelli op. I f. VII vº. 3 pages before p. 270) *uniuscuiusque haecesis ortum et certamen et exitum per plurimos libros et multa milia versuum conscrip-*

*scrunt.* Ath. XIII 585<sup>b</sup> Kallimachus in his 'catalogue of laws,' *πίναξ τῶν νόμων*, records the number of *στίχοι* (lines of prose) (*ἔπη* verses, though the latter is also used of prose); so also ib. VI 244<sup>a</sup> Cas. in his *πίναξ τῶν παντοδαπῶν*. cf. DL. IV § 24 Men. IX 111. Ritschl opusc. phil. I 74—112. 172—186. 190—196 shews that the *στίχοι* (*versus*) were employed not only to mark the size of mss. but also, notably by Asconius, for exactness of citation. See the supplementary gleanings of F. Diez (on the mss. of Ildt. and Demosth.) 'die Frage über die Stichometrie der Alten' in Rhein. Mus. 1869 pp. 524—32: also the introductions to the N.T. and the subscriptions given e.g. by Tischendorf at the end of the several books of the N.T.; Voemel in Rhein. Mus. 1843 452—6.

I. 34 DE OMNIBUS AETATIS SUAE SILENTIUM EGERIT Brut. § 231 *vidēs igitur ut ad te oratorem, Brutus, pervenerimus, tam multis inter nostrum tuumque initium dicendi interpositis oratoribus? ex quibus, quoniam in hoc sermone nostro statui neminem eorum, qui viverent, nominare ne vos curiosius eliceretis ex me quid de quoque indicarem, eos, qui iam sunt mortui, nominabo; quibuscum vivebat* is the conj. of ed. Ald. for the MS. readings *quidquid convivebat* or *quid quisque convivebat* (*convivabit*). Geel's *qui* (Törnebladh *qui quidem*) *tum vivebant* represents Cicero's *qui viverent*; 'those of his age who were still alive,' at the date of the Brutus B.C. 47—6. The last third of the treatise §§ 233—333 treats of his contemporaries cf. § 232 *non me existimavi in hoc sermone usque ad hanc aetatem esse venturum*.

I. 35 EXCEPTIS CAESARE ATQUE MARCELLO Brut. § 248 *hoc loco Brutus 'quam vellem' inquit 'de his etiam oratoribus, qui hodie sunt, tibi dicere liceret! et, si de aliis minus, de duobus tamen, quos a te scio laudari solere, Caesare et Marcello, audirem non minus libenter, quam audiui de his, qui fuerunt.* The account of Marcellus §§ 248—250 is put into the mouth of Brutus, that of Caesar §§ 251—262 chiefly into that of Atticus, who says § 251 *praeclare tibi constas, ut de eis, qui nunc sint, nihil velis ipse dicere.*

CAESARE § 114.

ATQUE commonly used by Quint. to couple the names of men §§ 22 bis. 39. 54. 56. 67. 97. 2 § 17. 5 § 2. once § 90 *ac*. thrice §§ 39. 87. 118 *et*. HERBST on § 22.

MARCELLO M. Claudius Marcellus, cos. B.C. 51, a vehement opponent of Caesar, after the battle of Pharsalus retired to Mitylene, where he practised declamation and studied philosophy under the Peripatetic Cratippus. Cic. urged him to be reconciled to Caesar ad fam. IV 7—9. He would not sue for grace, but Caesar directed his father-in-law Piso to move the senate in his favour, and he was recalled. Cic. in the extant speech p. Marcellus (the genuineness of which has been proved by Drumann and Passow) expresses his joy at the event. On his way home May 45 B.C. M. was murdered at Athens. Cic. p. Marc. § 3 *illo aemulo atque imitatore studiorum ac laborum meorum.* Brut. §§ 249—250 on Cic. asking Brutus what he thinks of M. '*quid censes*' inquit '*nisi id, quod habiturus es similem tui? . . . nam et didicit et omissis ceteris studiis unum id egit seseque cotidianis commentationibus acerrime exercuit: itaque et lectis utitur verbis et frequentibus et splendore vocis et dignitate motus fit speciosum et inlustre, quod dicit. . . maximeque laudandus est, qui . . . in hoc communi nostro et quasi fatali malo consoletur se . . . usurpatione et renovatione doctrinae: vidi enim Mytilenis nuper virum, atque ut dixi, vidi plane virum, itaque cum cum antea tui similem in dicendo viderim, tum vero nunc a doctissimo viro tibi que . . . amicissimo Cratippo instructum omni copia multo videbam similiorem.*' Brutus de virtute ap. Sen. ad Helv. 9 § 4 says that he saw M. in exile at Mitylene, as happy as man could be, *neque unquam cupidiores lenarum artium quam illo ten-*



*fore. itaque adicit 'visum sibi se magis in exilium ire, qui sine illo rediturus esset, quam illum in exilio relinqui.'* cf. §§ 5—8. He spoke on behalf of Milo B.C. 56 Cic. ad Qu. fr. II 3 § 1; and again B.C. 52 after the death of Clodius Ascon. p. 35 15 Or. A letter of his Cic. fam. IV 11. See Orelli onom. Tull. 157—8. Drumann II 393—8. VI 260—271. Haakh in Pauly IV 1520—1.

SILENTIUM EGERIT Ov. m. I 349 *desolatas agere alta silentia terras*. Burm. cites VM. I 6 § 11 *non sinit nos M. Crassus . . . hoc loco de se silentium agere*. ib. 7 § 4. Add ib. III 8 § 2.

QUIS ERIT MODUS § 50 *quis* is both adj. and subst. *quid* only subst. cf. *quis furor est* etc. VII 2 § 54 *quis testis? quis iudex? quod pretium? quis conscius?* Madvig § 88. Zumpt § 134 n.

l. 36 SI ET ILLOS *persequar* supplied from l. 31 *persequi*. *illos* those described by Cic.

[ET PHILOSOPHOS] *emblemata esse vidit Fr. Schmidt*. HALM. otherwise poets and historians should be named as well as philosophers.

§ 39 p. 7 l. I APUD LIVIUM IN EPISTULA AD FILIUM SCRIPTA II 5 § 20 Cicero, *ut mihi quidem videtur, et iucundus incipientibus quoque et apertus est satis, nec prodesse tantum, sed etiam amari potest*: tum, quemadmodum Livius praecipit, ut quisque erit Ciceroni similis. No doubt from the same source VIII 2 § 18 *cum iam apud T. Livium inveniam fuisse praeceptorem aliquem, qui discipulos obscurare, quae dicere, iuberet, graeco verbo utens σκότησον. unde illa scilicet egregia laudatio: 'tanto melior: ne ego quidem intellexi.'* cf. Sen. contr. IX 24 § 14 p. 249 L's disparagement of Sallust. ib. 25 § 26 p. 259 Livius *de oratoribus qui verba antiqua et sordida consecrantur et orationis obscuritatem severitatem putant aibat Miltiaden rhetorem eleganter dixisse: ἐπὶ τὸ λεξικὸν μαίνονται*. cf. Teuffel Gesch. d. röm. Lit. § 251 4. In his history Livy said of Cic. Sen. suas. 6 § 22 p. 35 *vir magnus ac memorabilis fuit et in cuius laudes exsequendas Cicerone laudatore opus fuerit*.

l. 3 DEMOSTHENI ET CICERONI the names are far more forcible than the pronoun would be. cf. Xen. an. I 9 § 15. II 6 § 8. HERBST. Quint. §§ 105—112. Juv. X 114.

§ 40 l. 4—5 NOSTRI . . . EXISTIMO III 6 § 21 Spalding *nostra opinio . . . mihi*. cf. Burm. h. l. (on l. 9 *sentio* p. 889). Broukh. on Tib. III 6 55. Ter. eun. Wagner 649 *absente nobis*. Cic. de imp. Pomp. § 47. Ov. m. V 494 *Piso mihi patria est et ab Elide ducimus ortus*. tr. I 5 57—8. Apul. m. I 1 § 9 p. 11 Hildebrand. Ramshorn p. 959. Klotz in Jahrb. d. phil. 1847 p. 41 seq. Schömann opusc. IV 66. Kühner II<sup>2</sup> 74—5. Eur. Bacch. 669. Ion 108. 251. 321. 391. 548—9. 596—7. 1250. Iph. T. 348—9.

SUMMA § 48. 3 § 10.

l. 5 VIX ULLUM POSSE REPERIRI QUIN ADLATURUS SIT UTILITATIS ALIQUID § 57 l. 22. Plin. ep. III 5 § 10 of his uncle *nihil enim legit quod non exciperet: dicere enim solebat* nullum esse librum tam malum ut non aliqua parte prodesset.

EX HIS, QUI VETUSTATEM PERTULERUNT wine that will keep, is said *actatem ferre* II 4 § 9 *ne musta in lacu statim austera sint: sic et annos ferent et vetustate proficiunt*. Ov. tr. V 9 8 *scripta vetustatem si modo nostra ferent*. Colum. III 2 § 19 *vetustatem vinum . . . patitur*. So in inscr. *tulit annos*. Burm. on Petron. 43. Heins. on Ov. med. fac. 50. Forc. *aetas* n. 6. *fero* n. 76. Among *veteres* Quint. includes writers even of the Augustan age §§ 43 n. 118. 122. 126. 2 § 17. II 5 §§ 21—26 *duo autem genera maxime cavenda pueris puto: unum, ne quis eos antiquitatis nimius admirator in Gracchorum Catonisque et aliorum similium lectione durescere velit, fient enim horridi atque ieiuni . . . firmis autem indiciis iamque extra periculum positus suaserim et antiquos legere (ex quibus*



*si adsumatur solida ac virilis ingenii vis deterso rudis sacculi squalore, tum noster hic cultus clarius enitescet et novos . . . multa ergo licet digere, sed curandum erit ne iis, quibus permixta sunt, inquinentur.* V 4 § 1 *orationes veterum ac novorum.* IX 3 § 1 *omnes veteres et Cicero praecepit.* Plin. ep. IX 22 § 1 of C. Passennus Paullus *in litteris veteres aemulatur exprimit reddit, Propertium in primis.* Tac. dial. 17 says that by antiqui he should understand Ulixes and Nestor, not Demosthenes and Hyperides, who lived not much more than 300 years before 'our time,' *sed transeo ad Latinos oratores, in quibus non Menenium, ut puto, Agrippam, qui potest cideri antiquus, nostrorum temporum discretis anteponeere solitis, sed Ciceronem et Caesarem et Caelium et Calpurnium et Brutum et Asinium et Messallam: quos quid antiquis temporibus potius adscribatis quam nostris, non video . . . idem Caesarem ipsum et Ciceronem audire potuit et nostris quoque actionibus interesse . . . ne dividatis saeculum, et antiquos ac veteres vocetis oratores, quos eorundem hominum aures agnoscere ac velut coniungere ac copulare potuerunt.* ib. 18 *haec ideo praedixi, ut si qua ex horum oratorum fama gloriaque laus temporibus adquiritur, eandem decorem in medio sitam et proficere vobis quam Servio Gallicae aut Gaio Carminibusque alios merito antiquos vocaverimus; sunt enim horridi et impoliti et rudes et informes et quos utinam nulla parte imitatus esset . . . ipse Cicero.* cf. ib. 19—28. 31—41.

#### 1. 7 QUOQUE § 19.

VETUSTISSIMIS seem to be distinguished, as wholly neglected, from those 1. 9 *qui vet. pert.*: the form *veterrimus* is also found, but *veterior* in Cato is not to be imitated.

1. 8 INGENIOSIS QUIDEM, SED ARTE CARENTIBUS I 8 § 8 *multum autem veteres etiam latini conferunt, quamquam plerique plus ingenio quam arte valuerunt.* Ov. amor. I 15 14 of Callimachus *quavis ingenio non valet, arte valet.* tr. II 424 *Ennius ingenio maximus, arte rudis* with Munro *Lucr. vol. I<sup>2</sup> p. 328 at this period when the νεωτεροι, as Cicero calls them, were striving to bring the Alexandrine style into fashion, there seems to have been almost a formal antithesis between the rude genius of Ennius and the modern art.* Cic. ad Qu. fr. II 11 § 4.

INGENIOSIS QUIDEM §§ 88. 124. I 10 § 17. where, as here, *sed* follows, Cic. would say *ing. illis qu.* Madvig § 489 b. Zumpt §§ 278. 801. Kritze p. 313. *Quidem* is often found without the pronoun in the silver age Plin. ep. II 17 § 23 *oblivium quidem, sed tamen servat.* III 11 § 9 *in hoc uno . . . honesto quidem, sed tamen errore versatur.* IV 17 § 2 *est quidem mihi cum isto . . . non plane familiaris, sed tamen amicitia.* V 16 § 8. [VI 28 § 1 *quas omnis imprebe quidem, accepi tamen,* where Keil omits the *quidem*, added by Richardus]. 32 § 1 *quibus non quidem augetur dignitas, ornatur tamen.* Similar exx. without *quidem* ib. VII 32 § 2. IX 25 § 3. in pan. 30 § 2 it may be questioned whether Keil has done right in reading *ille quidem.* Mützell on Curt. III 27 § 10 has exx. from Curt. Sen. Iust.

PLURIMUM FATEATUR ADIUTUM Bret. §§ 65-6 (having § 61 called Cato *perveterem* and the earliest writer *cuius quidem scripta proferenda putent*) *Catonem vero quis nostrorum oratorum, qui quidem nunc sunt, legit? aut quis novit omnino? . . . refertae sunt orationes amplius centum et quinquaginta, quas quidem adhuc invenerim et legerim, et verbis et rebus inlustribus: licet ex his eligant ea, quae notatione et laude digna sint: omnes oratoriae virtutes in eis reperientur.* cf. the general account of the earlier authors ibid. §§ 60—131. *orat. § 169 habet autem auctoritatem . . . in exemplis antiquitas, quae quidem apud me ipsum valet plurimum; nec ego id, quod deest antiquitati, flagito potius quam laudis quod est . . . plus est enim in verbis et in sententiis boni, quibus illi excellunt, quam in conclusione sententiarum, quam non habent.* cf. de orat. I § 154.

Orell. onom. Tull. Accius. Ennius. Naevius. Plautus. M. Porcius Cato pp. 480—9. Gell. XII 2 § 6 Seneca [fr. 110—4] apud ipsum quoque Ciceronem invenies *etiam in presa oratione quaedam, ex quibus intellegas illum non perdidisse operam, quod Ennium legit.*

l. 9 MULTO ALIUD § 53 quanto aliud. So IX 4 § 26 multo optimum. § 72 multo foedissimum and in Plin. h. n. multo very often for the more usual *longe*. SPALDING. With *aliter* and *seus* we often find *multo* Hand I 274. IV 666. That *aliter* need not be read with some inferior mss. Frotscher shews from Cic. Catil. IV § 14 *in quo omnes sentirent unum atque idem.* Caes. b. G. V 31 § 2 *si modo unum omnes sentiant.*

NOVIS VIII 5 § 12 *quod appellatur a novis noëma.* IX 2 § 42 *novi vero et præcipue declamatores.*

§ 41 QUOTUS ENIM QUISQUE INVENIRI POTEST QUI 'how few,' as XII 1 § 26 *quota pars* (*portio*) 'how small a fraction.' Cic. Tusc. II § 11 *quotus enim quisque philosophorum invenitur, qui.* Plin. ep. III 20 § 8 *quotus cuique eadem honestatis cura secreto quas fukm?* Tac. dial. 29 *quotum quemque invenies, qui.* Madvig § 74 n. 2.

l. 10 TAM DEMENS QUI § 48 *nemo erit tam indectus, qui non fateatur.* but § 57 *tam . . . ut non.* Plin. ep. VIII 14 § 3 *quotus enim quisque tam prudens, ut.* Xen. an. II 5 § 12 *τίς οὐτω μαλισταί, ὅστις οὐ βούλεται σοι φίλος εἶναι;* ibid. VII 1 § 28 *ἔστι τις οὐτως ἀφρων, ὅστις αἰεταί ἀν' ἡμᾶς περιγενέσθαι;* HERBST. Cic. Phil. II § 33 l. 22 n.

l. 11 ALICUIUS beware of confounding this with *ullius*. so § 42 l. 14 *aliquam partem.*

ALICUIUS FIDUCIA PARTIS IV 2 § 113 *cum invidia cadentis et fiducia iuris.* IX 3 § 51 *causae fiducia.*

MEMORIAM POSTERITATIS §§ 31. 104. 7 § 30. 'hopes that ages to come may remember him.' I 10 § 9. VI 1 § 22 *referendo haec quaeque pars ad utilitatem rei publicae, ad iudicium gloriæ, ad exemplum, ad memoriam posteritatis.* XII II § 3 *orandi maiestatem, . . . quæ remota multa sunt omnia et luce præsentis ac memoria posteritatis careant.* Sen. de tranq. an. I § 13 *quid opus est saeculis duratura componere? vis tu non id agere, ne te posterit taceant?* Plin. ep. V 8 § 2 *me autem nihil acupae ac diuturnitatis amor et cupido sollicitat: res homine dignissima, praesertim qui nullius sibi conscius culpæ posteritatis memoriam non reformidet.*

l. 12 VERSUS § 38 l. 33 n.

l. 13 DIMITTET will give us our discharge, release us from the necessity of wasting time upon him XII 2 § 24.

MAGNO TEMPORIS DETRIMENTO CONSTET EXPERIMENTUM VI 3 § 35 *nimum . . . risus pretium est, si probitatis impendio constat.*

§ 42 l. 15. PROTINUS § 3 l. 15 n. cf. § 24 *statim* n. 'ohne Weiteres.' 'at once.' 'without more ado.' very frequent in this use in Quint. II 21 § 10 *neque protinus non est materia rhetorices, si in eadem versatur et alius.* VII 4 § 38 *an protinus, qui non reddidit, ingratus sit?*

AD PHRASIN § 87. VIII 1 § 1 *igitur quam Græci φράσιν vocant, latine dicimus elocutionem. ea spectatur verbis aut singulis aut coniunctis.* DII. de comp. 20 p. 286 Schäfer *τί ποτ' ἐστίν, ὃ ποιεῖ τὴν περὶ τὴν λέξιν ὁμοίαν ποιῆματι φαίνεσθαι, μένουσαν ἐν τῷ τοῦ λόγου σχήματι, τὴν δὲ ποιητικὴν φράσιν ἐμπερὶ τῷ περὶ τὸν λόγον, φυλάττονσαν τὴν ποιητικὴν σεμνότητα;* Often in DII. cf. Schäfer ind. M. Sen. contr. VII pr. § 2 of Albucius Silus *splendor orationis quantus necio an in nullo alio fuerit. non hexis magna, sed phrasis. dicebat enim citato et effuso cursu, sed præparatus.* chiefly from SPALDING.

§ 43 l. 18 QUIDAM SOLOS VETERES LEGENDOS PUTANT Plin. ep. I 16 §§ 2. 3 of the oratory of Pompeius Saturninus *adsunt aptæ crebraeque senten-*

*tiae, gravis et decora constructio, sonantia verba et antiqua. omnia haec mire placent, cum impetu quodam et flumine perveniuntur, placent, si retrahantur. senties quod ego, cum orationes eius in manus sumpseris, quas facile cuilibet veterum, quorum est aemulus, comparabis.*

I. 20 ROBUR VIRIS DIGNUM cf. II 5 § 23 *virilis ingenii vis* (cited on § 40 l. 5). I 8 § 9 *sanctitas certe et, ut ita dicam, virilitas ab iis* [veteribus] *petenda est, quando nos in omnia deliciarum vitia dicendi quoque ratione defluximus.* V 12 § 17 *declamationes quibus ad pugnam forensem velut praepilatis exerceri solebamus, olim iam ab illa vera imagine orandi recesserunt atque ad solam compositae voluptatem nervis carent, non alio medius fidius vitio dicentium, quam quo mincipiorum negotiatores formae puerorum virilitate excisa lenocinantur.*

RECENS HAEC LASCIVIA §§ 125—130. II 5 § 22 *alterum* [genus cavendum pueris], . . . *ne recentis huius lasciviae flosculis capti voluptate prava delinquantur, ut praedulce illud genus et puerilibus ingeniis hoc gratius, quo propius est, adamant.* Sen. ep. 33 § 1 *of the old stoics non fuerunt circa flosculos occupati: totus contextus illorum virilis est.* ib. § 7. Quintil. II 5 § 10 *ne id quidem inutile, etiam corruptas aliquando et vitiosas orationes, quas tamen plerique iudiciorum pravitate mirantur, legi palam ostendique in his quam multa inpropria obscura tumida humilia sordida lasciva effeminata sunt: quae non laudantur modo a plerisque, sed, quod est peius, propter hoc ipsum, quod sunt prava, laudantur.* VIII pr. § 24 *quid? quod nihil iam proprium placet, dum parum creditur disertum, quod et alius dixisset.* IX 4 § 142 *in universum autem, si sit necesse, duram potius atque asperam compositionem malim esse, quam effeminatam et enervem, qualis apud multos, et cotidie magis, lascivissimis syntonorum modis saltat.* XII 10 §§ 73—76 *falluntur enim plurimum qui vitiosum et corruptum dicendi genus, quod aut verborum licentia exultat aut puerilibus sententiolis lascivit aut immodico tumore turgescit aut inanibus locis bacchatur aut casuris, si leviter excutiantur, flosculis nitet aut praecipitia pro sublimibus habet aut specie libertatis insanit, magis existimant popolare atque plausibile. quod quidem placere multis nec infitior nec miror.* Sen. contr. II 14 § 8 p. 170 *hunc sensum ipse Cestius sano genere dixit. Flavium Alfiu[m] auditorem suum, qui eandem rem lascivius dixerat, obiurgavit.*

HAEC II 5 § 23. 6 § 3. Gron. on Liv. XXV 40 § 2. Ruhnk. on Vell. I II § 5. SPALDING.

§ 44 I. 22 RECTUM DICENDI GENUS § 89. 'straight,' i.e. natural and unaffected, holding the mean between exclusive imitation of the ancients and modern fashion II 5 § 11 *sermo rectus et secundum naturam enuntiatus nihil habere ex ingenio videtur: illa vero, quae utcumque flexa sunt, tamquam exquisitiora miramur, non aliter quam distortis et quocumque modo prodigiosis corporibus apud quosdam maius est pretium quam iis, quae nihil ex communi habitu boni perdidit.* IX 3 § 3 *speaking of figures of speech cum sit a simplici rectoque loquendi genere flexa, virtus est, si habet probabile aliquid, quod sequatur. una tamen in re maxime utilis, ut et cotidiani ac semper eodem modo formati sermonis fastidium levet et nos a vulgari dicendi genere defendat.* This *rectum genus* is subdivided into the three classes typified by the oratory of Nestor, Ulysses, Menelaus (II 17 § 8 cited below on § 46 l. 2. XII 10 § 64 cited on § 46 l. 2) XII 10 §§ 58—63 *altera est divisio, quae in tres partes et ipsa discedit, qua discerni posse etiam recte dicendi genera inter se videntur. namque unum subtile, quod ἱσχυρόν vocant, alterum grande atque robustum, quod ἀδρόν dicunt, constituunt, tertium alii medium ex duobus, alii floridum (namque id ἀνθηρόν appellant) addiderunt.*

quorum tamen ea fere ratio est, ut primum docendi, secundum movendi, tertium illud, utrocumque est nomine, delectandi sive, ut alii dicunt, conciliandi praestare videatur officium, in docendo autem acumen, in conciliando lenitas, in movendo vis exigere videatur. itaque illo subtili praecipue ratio narrandi probandique consistit, sed saepe id etiam detractis ceteris virtutibus suo genere plenum. medius hic modus et translationibus crebrior et figuris erit iucundior, egressionibus amoenus, compositione aptus, sententiis dulcis, lenior tamen ut amnis lucidus quidem, sed virentibus utrimque ripis inumbratus. at ille, qui saxa devolvat et 'pontem indignetur' et ripas sibi faciat, multos et torrens iudicem vel nitentem contra feret cogetque ire qua rapiet. hic orator et defunctos excitabit ut Appium Caecum, apud hunc et patria ipsa exclamabit... haec et amplificationibus extollet orationem et in superlationem quoque erigetur: 'quae Charybdis tam vorax?' et 'Oceanus medius fidius ipse:' nota sunt enim etiam studiosis haec lumina. hic deos ipsos in congressum prope suum sermonemque deducet..... hic iram, hic misericordiam inspirabit. hoc dicente iudex deos appellabit et flebit et per omnes adfectus tractus huc atque illuc sequetur nec doceri desiderabit. quare si ex tribus his generibus necessario sit eligendum unum, quis dubitet hoc praeferre omnibus, et validissimum alioquin et maximis quibusque causis accommodatissimum? III § 2 tria sunt item quae praestare debet orator, ut doceat, moveat, delectet. XI § 6. 7. 3 §§ 154—174. Cic. opt. gen. or. § 16 necesse est tamen oratori, controversias explicare forensis dicendi genere apto ad docendum, ad delectandum, ad permovendum. ibid. § 3. orat. § 69 erit igitur eloquens... is, qui in foro causisque civilibus ita dicet, ut probet, ut delectet, ut flectat. probare necessitatis est, delectare suavitatis, flectere victoriae: nam id unum ex omnibus ad obtinendas causas potest plurimum. sed quot officia oratoris, tot sunt genera dicendi: subtile in probando, modicum in delectando, vehemens in flectendo; in quo uno vis omnis oratoris est. ib. §§ 20—23. 70—112. 128. 181. Brut. §§ 89. 185. 197—200. 276. de or. II §§ 115. 121. 128. 181 seq. 310—2. III §§ 199. 212. ad Herenn. IV §§ 11—16. Aug. de doctr. rhet. IV §§ 25—61. The origin of the distinction is Aristot. rhet. I 2 p. 1356 a 2 τῶν δὲ διὰ τοῦ λόγου ποριζομένων πίστεων τρία εἶδη ἔστιν αἱ μὲν γὰρ εἰσιν ἐν τῷ ἡθεὶ τοῦ λέγοντος [viz. those which conciliate goodwill, Nestor's *lenis* genus, the ἠθικαὶ of Minucianus], αἱ δὲ ἐν τῷ τὸν ἀκροατὴν διαθεῖναι πῶς [those which stir the passions, Ulysses' *grande* genus, παθητικά], αἱ δὲ ἐν αὐτῷ τῷ λόγῳ διὰ τοῦ δεικνύναι ἢ φαίνεσθαι δεικνύναι [those which inform the intellect, Menelaus' *subtile* genus, λογικά]. See Spengel ad l. Cope introd. 150—3. DH. is the earliest gr. writer in whom the three styles are distinctly enumerated, but he appears to have followed Theophr. περὶ λέξεως DIII. de Isocr. iud. 3. Fr. Blass die gr. Beredsamkeit in der Zeit von Alexander bis auf Augustus 81. The types of the three styles were Thukydides, Lysias, Isokrates DII. de adm. vi dic. in Dem. 1—3. cf. 36—42. de Lys. 2. de Isocr. 2. 3. 11. 12. 13. 18. 20. comp. 21—24. de Thuc. iud. 53. de Lys. 17 fin. οὔτε γὰρ εὐνοίαν κινήσαι βουλόμενος, οὔτε προσοχήν, οὔτε εὐμάθειαν, ἀντιχρήσειε ποτε τοῦ σκοποῦ. 19 pr. ἀρξομαι δὲ ἀπὸ τῶν καλουμένων ἐντέχνων πίστεων.... τριχῇ δὲ νεμερήμενων ταύτων, εἰς τε τὸ πρᾶγμα καὶ τὸ πάθος καὶ τὸ ἦθος κ.τ.λ. cf. Volkmann 454—468.

I. 23 ALII PRESSA DEMUM ET TENUIA ET QUAE MINIMUM AB USU COTIDIANO RECEDANT, SANA ET VERE ATTICA PUTANT §§ 46. 64. 78 n. 102. 2 § 16. 19. 23. 4 § 1. the *tenuis*, *gracile* or *subtile* genus XII 10 §§ 35—40 qui a Latinis exiget illam gratiam sermonis Attici, det mihi in



*eloquendo eandem iucunditatem et parem copiam. quod si negatum est, sententias aptabimus iis vocibus, quas habemus, nec rerum nimiam tenuitatem, ut non dicam pinguioribus, fortioribus certe verbis miscebitur. . . . non possumus esse tam graciles, sinus fortiores: subtilitate vincimur, valeamus pondere: proprietas penes illos est certior, copia vincamus. . . . neque enim, si tenuiora haec ac pressiora graeci melius in coque vincimur solo et ideo in comediis non contendimus, prosus tamen omittenda pars haec orationis. . . . an non in privatis et acutus et indistinctus et non super modum elatus M. Tullius? . . . non Scipio Laelius Cato in eloquendo velut Attici Romanorum fuerunt? . . . adhuc quidam nullam esse naturalem putant eloquentiam, nisi quae sit cotidiano sermoni simillima, quo cum amicis coniungibus liberis servis loquamur, contento promere animi voluntatem nihilque arcessiti et laborati requirent: quidquid huc sit adiectum, id esse adfectionis et ambitiosis in loquendo iactantiae, remotum a veritate fictumque ipsorum gratia verborum, quibus solum natura sit officium attributum, servire sensibus. VIII 3 § 40 dicere. . . . abundanter an presse, . . . magnifice an subtiliter. II 8 § 4 cuius ingenium presso limatoque genere dicendi, cuius acri, gravi, dulci, aspero, nitido, urbano maxime gaudeat. § 15 non enim satis est dicere presse tantum aut subtiliter aut aspere. IV 2 § 117 in parvis ergo [rebus], quales sunt fere privatae, sit ille pressus et velut adplicitus rei cultus. 3 § 2 pressae illi, qualis saepius desideratur, narrationis gracilitati. IX 4 § 134. Cic. Brut. §§ 201—2. de or. II § 56. Suet. rhet. I cum breviter ac presse, tum latius et uberius explicare. Pressum is pruned of all rankness, concise, quiet, moderate, self-controlled; opposed to extravagance, heat, turgidity, redundancy.*

DEMUM 3 § 13. 6 § 5. used like the Germ. *erst* for 'only,' with the pron. in Plaut. Ter. Sall. etc. cf. Hand Turs. II 255—8. Krebs-Allgayer s. v. Cic. Att. VIII 8 § 1 *sic enim sentio, id demum aut potius id solum esse miserum.* 'that that after all, or rather that that alone.'

QUAE MINIMUM AB USU COTIDIANO RECEDANT § 78. VIII pr. §§ 23. 25 *sunt optima minime arcessita et simplicibus atque ab ipsa veritate profectis similia. nam illa quae curam valentur et ficta atque composita videri etiam volunt, nec gratiam consequuntur et fidem amittunt propter id, quod sensus obumbrantur et, velut lacto gramine sata, strangulantur. . . . atqui satis aperte Cicero [de or. I § 12] praeceperat, 'in dicendo vitium vel maximum esse a vulgari genere orationis atque consuetudine communis sensus abhorrrere.'* ib. 3 § 23 *res quidem praecipue in scholis anceps et frequenter causa risus, nunc utique, cum haec exercitatio [declamandi] procul a veritate seiuncta labore incredibili verborum fastidio ac sibi magnam partem sermonis absciderit.* ad Herenn. IV § 11 *attenuata [figura] est, quae demissa est usque ad usitatissimam puri consuetudinem sermonis.* ib. § 14 *in attenuatae figurae genere, quod ad infimum et quotidianum sermonem demissum est.* DH. ad Cn. Pomp. de Plat. 2 p. 758R of Plato's διὰλεκτος (style) ὅταν μὲν οὖν τὴν ἰσχυρὴν καὶ ἀφελῆ καὶ ἀποίητον ἐπιτηδεύῃ φράσιν, ἐκτόπως ἡδεῖα ἐστὶ καὶ φιλάνθρωπος· καθαρὰ τε γὰρ ἀποχρώντως γίνεται καὶ διανγής, ὥσπερ τὰ διαφανέστατα τῶν νημάτων ἀκριβὲς τε καὶ λεπτὴ παρ' ἡντινοῦν ἐτέραν τῶν εἰς τὴν αὐτὴν διάλεκτον ἐργασμένων· τὴν τε κνύσθητα διώκει τῶν ὀνομάτων καὶ τὴν σαφὴν· νεῖαν ἀσκει, πάσης ὑπεριδοῦσα κατασκευῆς ἐπιθέτου. id. de Lys. 3 (cited on § 78 below). id. de Isoer. 2 ἡ δὲ λέξις, ἥ κέχρηται, τοιοῦτόν τινα χαρακτῆρα ἔχει. καθαρὰ μὲν ἐστὶν οὐχ ἥττον τῆς Λυσίου καὶ οὐδὲν εἰκῇ τιθεῖσα ὄνομα· τὴν τε διάλεκτον ἀκριβοῦσα ἐν τοῖς πάντι τὴν κοινὴν καὶ συνηθεστάτην· καὶ γὰρ αὕτη πέφυκεν ἀπηρραϊσμένων καὶ σημειωδῶν ὀνομάτων τὴν ἀπειροκαλίαν. ib. II.



I. 24 SANA ET VERE ATTICA II 4 § 9 *macies illis pro sanitate*. XII 10 § 21 *mihi falli multum videntur*, qui solos esse Atticos credunt tennis et lucidos et significantis, sed quadam eloquentiae frugalitate contentos ac semper manum intra pallium continentis. ib. § 25 *quid est igitur, cur in iis demum*, qui tenui venula per calculos fluunt, Atticum saporem putent, *ibi demum thymum redolere dicant?* ib. § 26 *melius de hoc nomine sentiant, credantque Attice dicere esse optime dicere*. Cic. Brut. § 51 *illam salubritatem Atticae dictionis et quasi sanitatem . . . Asiiani oratores parum pressi et nimis redundantes; Rhodii saniores et Atticorum similiores*. opt. gen. or. §§ 7. 8 *est enim vitiosum in sententia, si quid absurdum aut alienum aut non acutum aut subinsulsum est; in verbis, si inquinatum, si abiectum, si non aptum, si durum, si longe petitum: haec vitaverunt fere omnes, qui aut Attici numerantur aut dicunt Attice; sed qui eatenus valuerunt, sani et sicci dumtaxat habeantur. . . . qui cum careant omni vitio, non sunt contenti quasi bona valetudine, sed viris lacertos sanguinem quaerunt, quandam etiam suavitatem coloris, eos imitemur, si possumus; sin minus, illos potius, qui incorrupta sanitate sunt, quod est proprium Atticorum, quam eos, quorum vitiosa abundantia est, qualis Asia multos tulit*. cf. § 12. Brut. §§ 64. 202. 284—5. orat. § 90. Sen. contr. x pr. § 9 of *Musa multum habuit ingenii, nihil cordis. omnia usque ad ultimum timorem perducta, ut non extra sanitatem, sed extra naturam essent*. Plin. ep. ix 26 § 1 *dixi de quodam oratore saeculi nostri, recto quidem et sano, sed parum grandi et ornato, ut opinor, apte 'nihil peccat, nisi quod nihil peccat.'*

I. 25 ELATIOR INGENII VIS ET MAGIS CONCITATA ET PLENA SPIRITUS the genus *grace* (robustum, plenum, grande, vehemens, = χαρακτήρ ἀδρός, ἐψηλός, μεγαλοπρεπής, αὐστηρός). VI 2 § 19 *ipsum etiam dicendi genus in hoc* [i.e. in ἡθος] *placidum debet esse ac mite, nihil superbum, nihil elatum saltem ac sublime desiderat*. cf. ib. §§ 20—24. Cic. orat. §§ 97—99.

ELATIOR ET MAGIS CONCITATA §§ 74. 77 plenior *Aeschines* et magis fusus. 88. 94. 120.

CONCITATA §§ 73. 90. 114. 118. 2 § 23. XII 10 § 26 (cited on § 107).

PLENA SPIRITUS § 96. IX 3 § 1 *omnes veteres et Cicero praecipue. . . 'plenum vino,' non 'vini.'* Both are found in Quint. and in Cic. himself.

SPIRITUS § 27 l. 11 n.

CAPIT IX 4 § 110 *non me capit. . . facon.*

SUNT ETIAM observe the variety of expression I. 23 *alii*, I. 24 *quosdam*. cf. § 24 l. 34 n.

I. 26 LENIS ET NITIDI ET COMPOSITI GENERIS i.e. medii § 121. XI 10 § 60. ib. § 67 *illud lene aut ascendit ad fortiora aut ad tenuiora summittitur*. Cic. orat. § 21 after describing § 20 the *grandiloqui* and the *tenuis*, *acuti*, adds *etiam quidam interiectus inter hos medius et quasi temperatus nec acumine posteriorum nec flumine utens superiorum, vicinus amborum, in neutro excellens, utriusque particeps, vel utriusque. . . potius expers, isque uno tenore, ut aiunt, in dicendo fluit, nihil afferens praeter facilitatem et aequabilitatem*, aut addit aliquos ut in corona toros, omnemque orationem ornamentis modicis verborum sententiarumque distinguit. ib. § 91 *uberius est aliud aliquantoque robustius quam hoc humile de quo dictum est, summissius autem quam illud, de quo iam dicitur, amplissimum*. hoc in genere nervorum vel minimum, suavitatis autem est vel plurimum. *est enim plenius quam hoc enucleatum, quam autem illud ornatum copiosumque summissius. huic omnia dicendi ornamenta conveniunt*. ib. §§ 95—96 *in idem genus orationis (loquor enim de illa modica et temperata) verborum cadunt lumina omnia, multa etiam senten-*

*tiarum, latae eruditaeque disputationes ab eodem explicabuntur et loci communes sine contentione dicentur. quid multa? e philosophorum schulis tales fere evadunt, et nisi coram erit comparatus ille fortior, per se hic quem dico probabitur. est enim quoddam etiam insigne et florens orationis pictum et expolitum genus, in quo omnes verborum, omnes sententiarum illigantur lepores. hoc totum e sophistarum fontibus d' fluxit in forum: sed spretum a subtilibus, repulsum a gravibus, in ea de qua loquor mediocritate consedit.* DH. of Isocr. 2 of the λέξις of Is. ἡθικὴ τ' ἐστὶ καὶ πιθανή. καὶ στρογγύλη δ' οὐκ ἔστιν, ὥσπερ ἐκείνη [that of Lysias], καὶ συγκεκροτημένη καὶ πρὸς ἀγῶνας δικανικοὺς εὐθετος· ὑπὲρ δὲ ἐστὶ μᾶλλον καὶ κεχυμένη πλουσίως. οὐδὲ δὴ σύντομος οὕτως . . . οὐδὲ τὴν σύνθεσιν ἐπιδείκνυται τὴν φυσικὴν καὶ ἀφελή καὶ ἐναγώνιον, ὥσπερ ἡ Δυσίος, ἀλλὰ πεποιημένην μᾶλλον εἰς σεμνότητα πομπικὴν καὶ ποικίλην καὶ πῇ μὲν εὐπρεπέστεραν ἐκείνης, πῇ δὲ περιεργότεραν· ὁ γὰρ ἀνὴρ οὗτος τὴν εὐπέειαν ἐκ παντὸς διώκει καὶ τοῦ γλαφυρῶς λέγειν στοχάζεται μᾶλλον ἢ τοῦ ἀφελῶς . . . περιδῶν τε καὶ κύκλῳ περιλαμβάνειν τὰ νοήματα πειράται ῥυθμοειδεῖ πάνν καὶ οὐ πολὺν ἀπέχοντι τοῦ ποιητικοῦ μέτρου· ἀναγνώσεώς τε μᾶλλον οἰκειότερός ἐστιν ἢ ῥήσεως· τοιγάρτοι τὰς μὲν ἐπιδείξεις τὰς ἐν ταῖς πανηγύρεσι καὶ τὴν ἐκ χειρὸς θεωρίαν φέρουσιν αὐτοῦ οἱ λόγοι, τοὺς δ' ἐν ἐκκλησίαις καὶ δικαστηρίοις ἀγῶνας οὐχ ὑπομένουσι. τούτου δ' αἴτιον, ὅτι πολὺν τὸ παθητικὸν ἐν ἐκείνοις εἶναι δεῖ. τοῦτο δὲ ἥκιστα δέχεται περίοδος.

NITIDI § 9 l. 3 l. n.

COMPOSITI §§ 52. 66. 79. 2 § 1. IX 4 § 116 *quem in poemate locum habet versificatio, eum in oratione compositio.* Cf. DH. *περὶ συνθέσεως ὀνομάτων.* Ellendt on Cic. de or. I § 50.

I. 27 DE QUA DIFFERENTIA = § 42 l. 17 *de varietate opinionum.*

CUM DE GENERE DICENDI QUAERENDUM ERIT XII 10 §§ 58—68. cf. 69 *plures igitur etiam eloquentiae facies, sed stultissimum quaerere, et quomodo se recturus sit orator, cum omnis species, quae modo recta est, habeat usum atque id ipsum non sit oratoris, quod vulgo genus dicendi vocant. utitur enim, ut res exigit, omnibus, nec pro causa modo, sed pro partibus causae.*

I. 29 QUI CONFIRMARE FACULTATEM DICENDI VOLENT § 1 l. 2—3 n.

§ 45 l. 30 PAUCOS ENIM 'for only a few,' explains *summatim* l. 28. see Iuv. x 2. n. cf. a like limitation §§ 3. 8. 27. 31. 35. 42. 44. 67. 87.

EXCERPERE IN ANIMO EST Liv. XXXI 18 § 4 *michi quoque in animo est facere.* Cic. Verr. I § 84. cf. Freund. We also find *in animo habeo, animus est* with inf.

I. 31 STUDIOIS 3 § 32. II 10 § 15. cf. 3 § 29 n. like *studere* and *studia* continually used in the silver age absolutely, without an object, of literary esp. rhetorical studies (or students). cf. *profiteri. professio. professor.* In Cic. we generally find *studia* (*studiosus*) *litterarum, studere litteris* etc. Krebs-Allgayer 916—7. Yet see opt. gen. or. § 13 *sed cum in eo magnus error esset, quale esset id dicendi genus, putavi michi suscipiendum laborem utilem studiosis, michi quidem ipsi non necessarium.* Plin. ep. III 5 §§ 2. 5. IV 13 § 10 to Tacitus *rogo ut ex copia studiosorum, quae ad te ex admiratione ingenii tui convenit, circumspicias praeceptores.*

QUI SINT HIS SIMILLIMI according to Livy's rule § 39.

I. 32 NE QUISQUAM so *si quisquam* Krebs-Allgayer 821. Zumpt § 709 b.

I. 34 LECTIONUM the plur. here only in Quintil. in a passive sense. cf. Forc. *lectio* n. 5.

I. 35 INTENDENTIBUS, UT ORATORES FIANTE § 35 *oratorem futurum.*

§§ 46—84 Quint. was possibly acquainted directly with only a few of these Greek authors, as he has borrowed many of his criticisms word for word from the remains of the 2nd book of DH. 'of imitation.' cf. Fr. Blass de Dionysii Hal. scriptis rhet. Bonn 1863 pp. 19—22. Dionysius writes ad Cn. Pomp. 3 who had requested his opinion of Helt. and Xen.

‘what you desire I have done κατὰ τοὺς πρὸς Δημήτριον ὑπομνηματισμοὺς περὶ μιμήσεως. τούτων ὁ μὲν πρῶτος αὐτὴν περιέλιψε τὴν περὶ τῆς μιμήσεως ζήτησιν. ὁ δὲ δεύτερος περὶ τοῦ τίνας ἄνδρας μιμῆσθαι δεῖ, ποιητάς τε καὶ φιλοσόφους καὶ ἱστοριογράφους καὶ ῥήτορας’ ὁ δὲ τρίτος, περὶ τοῦ πῶς δεῖ μιμῆσθαι. περὶ τούτου δ’ ἀτελής.’ Quint. I pr. §§ 1. 2 when pressed by his pupils to publish an art of rhetoric, excused himself because the ground was occupied by Greek and Roman writers, they turned his excuse against himself; ‘among so many, often discordant, opinions choice is hard,’ *ut mihi, si non invenienti nōva, at certe iudicandi de veteribus iniungere laborem non iniuste viderentur.* In general the ancients, esp. the orators, borrowed freely from their models Meier opusc. II 317 seq. cited by Blass. DII. de Lys. 17 τὰ παρ’ ἑτέροις ἐρμημένα λαμβάνοντες ὁ λόγος δὲν πάντες οὐκ ἐν αἰσχύνῃ τίθενται τὸ ἔργον. Some have questioned the genuineness of the orations of Deinarchos on account of his plagiarism from Demosthenes Schäfer Dem. u. s. Zeit III 309. The ‘de priscis scriptoribus censura’ (an epitome, as appears by the account given in it of the historians with that extracted from the original 2nd book by DH. ep. ad Pomp. 3—6) is printed in Reiske V 415—436 and in Frotscher’s ed. of Quint. x. Henri Estienne in Reiske 418 *Quintilianum profecto, qui quam plurima alia e libris Dionysii in suas institutiones transtulit, multa hinc etiam mutuatum constat: quibus modo nomine suppresso pro suis utitur: modo addito verbo putant sua non esse declarat. sed cum alicubi etiam verbum de verbo expressisse videatur, utriusque verba hic adscribere et inter se conferre operae pretium putavi.* Gilbert judgement des savans sur les auteurs qui ont traité de la rhetorique in Baillet Amst. 1725 VIII 96 *j’ai vu un habile homme qui croit que ces caractères abrégés ont été mis en Grec sur le Latin de Quintilien.*

§ 46. I. 35 ARATUS AB IOVE INCIPIENDUM PUTAT phaen. I (and Kallim. h. in Iov. I) ἐκ Διὸς ἀρχώμεσθα or in Cicero’s version ed. Orelli IV<sup>2</sup> 1017 and cited de leg. II § 7 M. A Iove Musarum primordia, sicut in Aratio carmine orsi sumus. Q. Quorsum istuc? M. Quia nunc item ab eodem et a ceteris deis immortalibus sunt nobis agendi capienda primordia. de rep. I § 56 s. Imitabor ergo Aratum, qui magnis de rebus dicere exordiens a Iove incipiendum putat? L. Quo Iove? aut quid habet illius carminis simile haec oratio? S. Tantum, inquit, ut rite ab eo dicendi principium capiamus, quem unum omnium deorum et hominum regem esse omnes docti indoctique pariter consentiunt. Theokr. id. XVII I ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγετε Μοῖσαι. Straton in anth. Pal. XII I I ἐκ Διὸς ἀρχώμεσθα, καθὼς εἴρηκεν Ἀρατος. Pind. Nem. 2 1—3 ὄθεν περ καὶ Ὀμηρίδαι | ῥαπτῶν ἐπέων ταπόλλ’ ἀοιοὶ ἀρχονται, Διὸς ἐκ προοιμίου. Verg. ecl. 3 60 ab Iove principium musae. Ov. m. x 148—9 ab Iove, Musa parens, . . . carmina nostra move. Orph. fr. 7—8 in Lobeck Aglaoph. 523—4 or in Apul. de mundo 37 *Ζεὺς πρῶτος γένετο.* VM. I pr. *prisci oratores ab Iove optimo maximo bene orsi sunt.* Stat. s. I ep. *sumendum enim erat a Iove principium.* Calpurn. ecl. 4 82 ab Iove principium, *si quis cavit aethera,umat.* Spengel rhet. gr. III 149 cited on § 48 l. 13. Macrobr. somn. I 17 § 14 *apud theologos Iuppiter est mundi anima...hinc illud est: ab Iove principium, Musae, Iovis omnia plena. quod de Arato poeta alii mutuati sunt, qui de sideribus loenturnus, a caelo in quo sunt sidera exordium sumendum esse decernens, ab Iove incipiendum esse memoravit.* id. Sat. I 18 § 15. Symm. ep. III 44 *an si nobis scribenda sit forensis oratio, Iovem deoque ceteros Catonis lege [r. r. 121] praefabimur, ne nobis vitio detur vel neglegentia antiquitatis vel inscientia?*

ARATUS § 55 n.

NOS RITE COEPTURI AB HOMERO VIDEMUR as in the schools I § 5

*optime institutum est, ut ab Homero atque Vergilio lectio inciperet, quamquam ad intellegendas eorum virtutes firmiore iudicio opus est: sed huic rei superest tempus, neque enim semel leguntur. interim et sublimitate heroici carminis animus assurgat et ex magnitudine rerum spiritum ducat et optimis imbuatur.* K. Fr. Hermann *Gesch. d. plat. Philos.* I 303 seq. Böttiger *opusc. lat.* 57 seq. Xenophanes in Draco Strat. de metris p. 33 ἐξ ἀρχῆς καθ' Ὁμηρον ἐπεὶ μεμαθήκασι πάντες. Xen. *sympr.* 3 § 5 Nikeratos says ὁ πατήρ ἐπιμελοῦμενος ὅπως ἀνὴρ ἀγαθὸς γενόμην, ἡγάγκασέ με πάντα τὰ Ὁμήρου ἐπη μαθεῖν καὶ νῦν δυναμην ἂν Ἰλιάδα ὅλην καὶ Ὀδύσσειαν ἀπὸ στόματος εἰπεῖν. *ib.* 4 §§ 6—9 he adds ἵστε γὰρ δήπου ὅτι Ὁμηρος ὁ σοφώτατος πεποίηκε σχεδὸν περὶ πάντων τῶν ἀνθρωπίνων ὅσους ἂν οὖν ὑμῶν βούληται ἢ οἰκονομικὸς ἢ δημογορικὸς ἢ στρατηγικὸς γενέσθαι ἢ ὁμοῖοι Ἀχιλλεῖ ἢ Αἴαντι ἢ Νέστορι ἢ Ὀδυσσεύ, ἐμὲ θεραπεύετε. ἐγὼ γὰρ ταῦτα πάντα ἐπίσταμαι. DChrys. XI p. 167 26 Dind. τοὺς παῖδας εὐθὺς ἐξ ἀρχῆς τὰ ἐπη διδάσκειν. G. A. Schneidher de prudentia veterum, qui puerorum institutionem a poetarum imprimis Homeri lectione auspicabantur. Groning. 1828. K. Fr. Hermann. Petron. 5 *Burm. artis severae si quis amat effectus* | . . . det primos versibus annos | Maconiumque libat felici pectore fontem. *ib.* 48. Plin. *ep.* II 14 § 2 Atilius said *sic in foro pueros a centumviralibus causis auspicari*, ut ab Homero in scholis. Ael. v. h. XII 38 Alkibiades going into a school asked for a rhapsody of Homer, and on the schoolmaster's confession that he had no Homer, cuffed him soundly (ἐντρίψας αὐτῷ κόνδυλον εὐ μάλα στερεόν) as a blind leader of the blind. Augustine's complaint is well known *conf.* I § 23. Paulini Pellaei *eucharist.* 72—77.

RITE such a commencement will be a sort of consecration of the whole course, it is the solemn and auspicious order of proceeding § 85 as among the Greeks *Homēr*, so *apud nos Vergilius* auspiciatissimum *dedit exordium*.

I. 37 COEPTURI VIDEMUR V pr. § 5 divisuri videmur. *ib.* 12 § 3. VIDEMUR nobis § 56. Beier on Cic. *off.* I § 1. II § 5. HERBST.

p. 8 I. I EX OCEANO DICIT IPSE OMNIUM AMNIUM FONTIUMQUE CURSUS INITIUM CAPERE Φ 195—7 Ὠκεανοῖο, | ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα | καὶ πᾶσαι κρήναι καὶ φρεῖατα μακρὰ νάουσιν. *eccles.* I 7 *all the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.* On evaporation see Aug. de Gen. ad litt. imperf. 14 § 47 in *Journal of philol.* 1854 I 82.

OCEANO DII. comp. 24 κορυφὴ μὲν οὖν ἀπάντων καὶ σκοπός, ἐξ οὗ περ πάντες ποταμοὶ . . . δικαίως ἂν Ὁμηρος λέγοιτο. πᾶς γὰρ αὐτῷ τόπος, οὗ τις ἂν ἄφηται, ταῖς τε αὐστηραῖς καὶ ταῖς γλαφυραῖς ἁρμονίαις εἰς ἄκρον διαπεποικιλται. *On. amor.* III 9 25—6 Maeoniden, a quo, ceu fonte perenni | *tatum Pieriis ora rigantur amnis.* Plin. XVII § 37 fons *ingeniorum* Homerus. [Longin.] 13 § 3 μόνος Ἡρόδοτος Ὁμηρικώτατος ἐγένετο; Στρησίχορος ἔτι πρότερον ὅ τε Ἀρχιλόχος, πάντων δὲ τῶν μάλιστα ὁ Πλάτων ἀπὸ τοῦ Ὁμηρικοῦ κείνου νάματος εἰς αὐτὸν μυρίας ὕσας παρατροπὰς ἀποχετευσάμενος. Eust. proem. *Od.* p. 1379 49 calls H. 'a poetic ocean'; *ib.* 60 ὁ πάσης τῆς ἐν λόγους καθηγητής. ἐξ οὗ οἶά τινας Ὠκεανοῦ πάντες ποταμοὶ καὶ πᾶσαι λογικῶν μεθόδων πηγαί. Manil. II 8—I of *Hom. cuiusque ex ore profusus* | *omnis posteritas latices in carmina duxit* | *amnemque in tenues ausa est deducere rivos* | *unius fecunda bonis.* Aeschylus in *Ath.* VIII 347<sup>e</sup> called his own works *τεμάχη* of Homer's feast. *Apul. apol.* 31 p. 465 *Homerum, poetam multiscium vel potius cunctarum rerum apprime peritum.* Max. Tyr. 32 § 3 'Think not that I compare Plato's language with *Homēr's*, though that also is from him, an *efflux* of that harmony, as from *Ocean the Maeotis*, from the Pontus the Hellespont, from the Hellespont our sea.'



I. 2 OMNIBUS ELOQUENTIAE PARTIBUS EXEMPLUM ET ORTUM DEDIT §§ 62. 65. 81. 85. 86. II 17 § 8 *nos porro, quando conferit huius rei doctrina, non laboramus exquirere, quamquam apud Homerum et praeceptorem Phœnicen cum agendi tum etiam loquendi et oratores plures et omne in tribus ducibus orationis genus et certamina quoque proposita eloquentiae inter iuvenes invenimus, quin in caelatura clipei Achillis et lites sunt et actores.* XII II § 21 *of Homer in quo nullius non artis aut opera perfecta aut certe non dubia vestigia repertiuntur.* Cic. Brut. § 40 *Homerus ornatus in dicendo et plane orator.* [Plut.] vit. Hom. 161—174 has traced an outline of Homer's rhetoric, and throughout the treatise finds in him the seeds of all later culture, arithmetic, music, philosophy etc. and points out passages borrowed from him by later writers. Hermogenes *περὶ ἰδεῶν* II 10 in Spengel rhet. gr. II 405—6 enlarges on the proposition that '*Homer is best, not of poets only, but also of orators and philosophers.*' Philostr. soph. II 27 § 10 when the sophist Nikagoras called tragedy 'the mother of sophists,' Hippodromos added 'and *Homer* the father;' and also called τὸν μὲν Ὅμηρον φωνὴν σοφιστῶν, τὸν δ' Ἀρχιλοχὸν πνεῦμα. Sopatros in Walz rhet. gr. VIII 23—4 τὸν Ὅμηρον αὐτὸν εἰ τις λογιζοίτο τῶν λόγων πάντων πατέρα καὶ δογματῶν γενόμενον, οὐ μελέτης ὄλγα καὶ τῆς τοιαύτης ἀσκήσεως σοφὸν εἶποι γενόμενον. ib. VII 5 (in the προλεγόμενα τῶν στάσεων) 'that *Homer* sowed the seeds of the art, was proved by Telephos of Pergamos, who wrote an "art" entitled *περὶ τῆς καθ' Ὅμηρον ῥητορικῆς* and there treated of the 13 στάσεις.' The speeches of three Homeric heroes were taken as types of so many classes of oratory Quint. XII 10 § 64 *Homerus brevem quidem cum iucunditate et propriam (id enim est 'non deerrare verbis') et carentem supervacuis Menelao dedit, quae sunt virtutes generis illius primi, et ex ore Nestoris dixit 'dulciorem melle profluere sermonem,' quia certe delectatione nihil fingi maius potest: sed summam expressurus in Ulixe iacundiam, et magnitudinem illi vocis et vim orationis nixibus hibernis copia verborum atque impetu parem tribuit.* Plin. ep. I 20 § 22. [Plut.] vit. Hom. 172. Gell. VI=VII 14 § 7 *ea ipsa genera dicendi iam antiquitus tradita ab Homero sunt tria in tribus: magnificum in Ulixe et ubertum, subtile in Menelao et cohibitum, mixtum moderatumque in Nestore.* Cf. Eust. on II. B p. 221. Clarke and Heyne on I' 213 seq. cf. Fabricius-Harles II 6 § 6 vol. I p. 538 'on the eloquence of Homer.' Mure gives a very exact analysis of the style of Homer bk. II c. 13—15. The indices to every Greek author (and to not a few among the Latins) prove the extraordinary influence of Homeric thought and diction for many ages; that to Walz rhet. gr. s. v. *Homerus* fills 6 columns. Limburg-Brouwer hist. de la civilis. des Grecs V 45—61 cites examples of scholars who filled 30 books with a commentary on 60 verses of Homer, or devoted their whole life to the explanation of a single rhapsody. Historians, geographers, artists, astronomers, naturalists, agriculturists, rhetoricians, grammarians, philosophers of every school, statesmen, all appealed to his authority and took from him the text of their discourses. cf. DChr. XVIII p. 282 7 Dind. Ὅμηρος δὲ καὶ πρῶτος καὶ μέσος καὶ ὑστάτος παντὶ παιδὶ καὶ ἀνδρὶ καὶ γέροντι, τοσούτον ἀφ' αὐτοῦ διδοὺς ὅσον ἕκαστος δύναται λαβεῖν. There are many dissertations tracing Homer's influence on later writers, e.g. M. Lechner de Aeschyli studio Homérico. Erlang. 1862. 4to. —id. de Homeri imitatione Euripidea. ib. 1864. 4to.—J. F. Reimann Ilias post Homerum, hoc est incunabula omnium scientiarum ex Homero eruta. Lemgoviae 1728. 8vo. cf. Hor. ep. I 2.

I. 3 SUBLIMITATE § 27 l. II. VIII 6 § II cited § 121 l. 32.

IN PARVIS PROPRIETATE §§ 6 l. II n. 9 l. 32 n. VIII 3 § 20. V 14 § 33 *in rebus vero minoribus etiam sermone ac verbis quam maxime propriis et ex usu.* [Plut.] vit. Hom. 164.



I. 4 LAETUS 'blooming,' i.e. ornate, rich 2 § 16 *pro* . . pressis exiles, . . . laetis corrupti. XII 10 § 80 laeta, non luxuriosa. XI 1 § 49. *pressus* § 44 n. 'chaste.'

IUCUNDUS ET GRAVIS §§ 64. 82. 119. 2 § 23. Plin. ep. IV 3 § 2 *nam severitatem istam pari iucunditate condire summaque gravitati tantum comitatis adiungere non minus difficile quam magnum est.* ib. V 17 § 2 of Calpurnius Piso *excelsa depressis, exilia plenius, severis iucunda mutabat.*

§ 47 Homer furnishes models of the three kinds of rhetoric 1) that of the platform or theatre, *genus laudativum* (πανηγυρικόν, ἐγκωμαστικόν) or *demonstrativum* (ἐπιδεικτικόν), that of the senate *g. deliberativum* or *suasorium* (συμβουλευτικόν), that of the bar *g. iudiciale* (δικανικόν), see Cope Aristot. rhet. introd. 118—123. Volkmann 9—14. Aristot. rhet. 1 3. III 12 with Spengel. Cic. de inv. I §§ 7. 8. 12. II §§ 12. 13. orat. part. §§ 10—14. 69—138. de or. I § 141. ad Herem. 1 3 § 2. Quint. III 3 § 14. c. 4.

I. 6 LAUDIBUS § 54 l. 5 n. III 4 § 12 *unum genus, quo laus ac vituperatio continetur, sed est appellatum a parte meliore laudativum: idem alii demonstrativum vocant.* ib. §§ 13—4. Cf. Ernesti ἐγκώμια. Bonnell *demonstratio. demonstrativus. laudatio. laudativus. laudo.* ἐγκώμια, πανηγυρικοί, ἔπαινοι are cited e.g. of Gorgias, Lysias, Isokrates (the 'praise of Helen' is extant). Many of Liban. are extant. cf. Walz rhet. ind. ἐγκώμιον. ἔπαινος. ψόγος. etc. cf. the panegyrics of Plin., of Aus. and other Gauls; and numerous funeral orations. Stob. flor. is arranged for use in these show speeches ἔπαινος γάμον. ψόγος γάμου etc. Burlesques were frequent e.g. DChr. κόμης ἐγκώμιον answered by Synes. φαλακροῦ ἐγκώμιον: in Fronto we have *laudes fumi et pulveris, laudes negligentiae.* cf. Gell. XVII 12 (praise of fever). Philodemus rhet. ed. Gros, Par. 1840 pp. 66—84.

EXHORTATIONIBUS belonging to the *deliberativum genus*, or *suasoriae*, of which the form is Iuv. I 16. 17 n. *consilium dedimus Sullae, | privatus ut altum dormiret.* cf. the λόγοι προτρεπτικοί of Clem. Al. Himer. Themist.

I. 7 CONSOLATIONIBUS παραμυθητικοῖς belonging also to *suasoriae*; we have Seneca's consolations to Polybius, to Helvia, and to Marcia, Plut. cons. ad Apollon. Liban. ad Antiochum II 353 R. Volkmann 305—7.

VEL . . . VEL . . . VEL § 48. XI 2 § 50. 'or if you will.' Brems on Nep. VII 1 § 1. Zumpt § 336. Madvig § 436.

I. 8 LEGATIO of Odysseus, Aias, Phoenix; example of *genus deliberativum*. [Plut.] 169. 170. Mure II 8 § 2. Eust. pp. 745. 749 seq.

I. 9 CONTENTIO between Achilles and Agamemnon, example of *genus iudiciale*. [Plut.] 164.

DICTAE IN SECUNDO SENTENTIAE the council of war, example of *genus deliberativum*. [DH.] also selects bks. I. II. IX for commendation in many parts of his art of rhetoric c. 8. 9 v 303—370 R. [Plut.] 166—7.

LITUM generis iudicialis (forensis).

I. 10 CONSILIORUM generis deliberativi.

ARTES rules of art § 15 l. 22 n.

§ 48 ADFFECTUS QUIDEM VEL ILLOS MITES VEL HOS CONCITATOS §§ 73. 101. translated from DH. de prisce script. 2 τῆς μὲν Ὀμηρικῆς ποιήσεως οὐ μίαν τινὰ τοῦ σώματος μοῖραν, ἀλλ' ἐκτίπῃσαι τὸ σῶμα, καὶ λάβε ζήλον ἡθῶν τε τῶν ἐκεῖ καὶ παθῶν καὶ μεγέθους καὶ τῆς οἰκονομίας καὶ τῶν ἄλλων ἀρετῶν ἀπασῶν εἰς ἀληθῆ τὴν παρὰ σοι μίμησιν ἡλλαγμένων. Quint. says of *adfectus* VI 2 §§ 8—10 *horum autem, sicut antiquitus traditum accepimus, duae sunt species: alteram Graeci πάθος vocant, quod nos vertentes recte ac proprie adfectum dicimus, alteram ἡθος, cuius nomine, ut ego quidem sentio, caret sermo romanus: mores appellantur, atque inde pars quoque illa philosophiae ἠθική moralis est dicta . . . cautiores*

*voluntatem complecti quam nomina interpretari maluerunt. adfectus igitur concitatos πάθος, mites atque compositos ήθος esse dixerunt: in altero vehementes motus, in altero lenes, denique hos imperare, illos persuadere. hos ad perturbationem, illos ad benivolentiam praestare. adiciunt quidam ήθος perpetuum, πάθος temporale esse.* cf. ib. §§ 10—24. III 4 § 15 concitandis componendisve adfectibus animos audientium fingere. Volkmann 221—234. Cope 108—118.

I. 11 TAM INDOCTUS QUI § 41 l. 10 n.

I. 12 AUCTOREM § 24 l. 33 n.

AGE VERO Hand I 211 from Cic.

NON XI I §§ 49. 50. 52.

I. 13 LEGEM PROCEMIORUM CONSTITUIT IV I § 34 (cf. Iul. Victor 16 p. 423 3 seq. H) *docilem sine dubio haec ipsa praestat attentio sed et illud, si breviter et dilucide summam rei, de qua cognoscere debeat, indicaverimus.* quod Homerus atque Vergilius operum suorum principii faciunt. ib. § 42 in principiis recta benivolentiae et attentionis postulatio. Aristot. rhet. III 14 p. 1415 a 15 cites both prologues. [Plut.] vit. Hom. 163 'whereas all orators use introductions, to arrest the hearer's attention and to win his good will, the poet has himself employed introductions most capable of stirring and drawing men to listen, proclaiming in the Iliad that he is about to tell of all the disasters that owing to Achilles' wrath and Agamemnon's violence befell the Greeks; and in the Odyssey all the toils and dangers which beset Odysseus, who yet overcame them all by prudence and endurance. And in both introductions *he invokes the Muse*, to make the renown of what is said greater and more divine.' Spengel rhet. gr. III 149 the ἀρχικὸν σχῆμα ποιήσεως is not to begin of oneself, but to beseech one's Muses to begin the story, e.g. μήνιν ἀειδε, καὶ Μοῦσαι Πιερίηθεν, καὶ Μουσῶν Ἑλικωνιάδων ἀρχώμεθ'. εἰπέ θεὰ κρυφίων ἐπιμάρτυρα λύχρον ἐρώτων' καὶ ἐκ Διὸς ἀρχώμεσθα. Fronto p. 158 Naber contrasts the comprehensive prologue of Apoll. Rhod. with the repetitions of Lucan, *non enim Homeri proemiorum par artificium est.* anth. Pal. IX 572. cf. Hor. a. p. 136—145 *nec sic incipies, ut scriptor cyclicus olim.* | ... quanto rectius hic, qui nil molitur inepte: | dic mihi, Musa, virum, captae post tempora Troiae | qui mores hominum multorum vidit et urbes. | *non fumum ex fulgore, sed ex fumo dare lucem* | cogitat, ut speciosa doline miracula promat, | Antiphatem Scyllampue et cum Cyclope Charybdiin. See Eust. on both prologues, esp. II. Verg., Tasso, Milton P. L. and P. R. have all imitated Homer here.

I. 14 seq. BENEVOLUM AUDITOREM . . INTENTUM . . DOCILEM . . . FACIT IV I § 5 *causa principii nulla alia est, quam ut auditorem, quo sit nobis in ceteris partibus accommodatior, praestaremus. id fieri tribus maxime rebus inter auctores plurimum constat, si benivolum, attentum, docilem fecerimus, non quia ista per totam actionem non sunt custodienda, sed quia initis praecipue necessaria, per quae in animum iudicis, ut procedere ultra possimus, admittitur.* cf. the whole ch. cf. III 5 § 2. XI I § 6. Arist. rhet. III 14 p. 1413 a 34 τὰ δὲ πρὸς τὸν ἀκροατὴν ἐκ τε τοῦ εὐνοῦν ποιήσαι καὶ ἐκ τοῦ ὀργίσαι, καὶ ἐνίοτε τὸ προσεκτικὸν ἢ τοῦναντίον. ib. p. 1415 b 9 τὸ προσεκτικούς ποιεῖν πάντων τῶν μερῶν κοινόν, ἐὰν δέη πανταχοῦ γὰρ ἀνάσι μᾶλλον ἢ ἀρχόμενοι. διὸ γελοῖον ἐν ἀρχῇ τάρτειν, ὅτε μάλιστα πάντες προσέχοντες ἀκροῶνται, a criticism which Cic. adopts and extends de or. II § 323 *attenti tum maxime sunt, cum omnia expectant, et dociles magis initis esse possunt.* cf. ib. 310—1. Brut. § 185. part. or. §§ 28—30. top. § 97. de inv. I §§ 20—27. Phil. II § 10. ad Herenn. I §§ 6—11. Spengel on art. script. 156 seq. on Anaxim. 195 seq. DIH. de Lys. 17 οὔτε γὰρ εὐνοίαν κινήσαι βουλόμενος οὔτε προσοχὴν

[anon. in Spengel rhet. gr. I 321 has *πρόσεις*] οὐτε εὐμάθειαν ἀνυχήσειέ ποτε τοῦ σκοποῦ. When Philagros wantonly picked a quarrel with a pupil of Herodes Att., and then complained that H. did not control his pupils, H. replied Philostr. soph. II 8 § 2 'δοκεῖς μοι οὐ καλῶς προοιμιάζεσθαι,' ἐπιπλήττων αὐτῷ ὡς μὴ κτωμένῳ ἀκρατῶν εὐνοίαν, ἣν προοίμιον ἡγείσθαι χρὴ τῶν ἐπιδείξεων. cf. Cope 340—1. Volkmann 90—102. Anaxim. 29. Spengel rhet. gr. I 428—9.

I. 15 INVOCATIONE DEARUM Μῆνιν αἶδε, θεά, Πηληϊάδεω Ἀχιλῆος. Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον . . . τῶν ἀμύθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. O Musa, tu che di caduchi allori | non circondi la fronte in Elicona, | tu spira al petto mio celesti ardori. Sing, heavenly Muse, that on the secret top | of Horeb or of Sinai didst inspire | that shepherd. Thou Spirit who led'st this glorious hermit into the desert . . . inspire, | as thou art wont, my prompted song. Such invocations were called ἀρχικὸν σχῆμα ποιήσεως anon. in Spengel rhet. III 149.

VATIBUS 'bards' XII 10 § 24 instinctus divino spiritu vatibus. Tac. dial. 9 *Salicium nostrum, egregium poetam vel, si hoc honorificentius est, praeclarissimum vatem.*

QUAS PRAESIDERE CREDITUR 4 § 1)(I § 125. Tac. h. I 90 Othonem uti credebatur. Hdt. V 105 λέγεται αὐτὸν . . . εἶρεσθαι. ib. IX 82 § 4. Madvig § 400 b. Zumpt § 607. Fabri on Liv. XXI 22 § 4. Kühner II<sup>2</sup> 598. Suet. Oth. 7 passes from the personal to the impersonal construction dicitur . . . *pavescit* . . . *edidisse, reperiensque temptasse; postridie* . . . *prolapsum* . . . *obmurmurasse.*

I. 16 INTENTUM PROPOSITA RERUM MAGNITUDE Cic. de inv. I § 23 *attentos autem faciemus, si demonstrabimus ea, quae dicturi erimus, magna nova incredibilia esse.* ad Herenn. I § 7. Anaxim. 29.

DOCILEM SUMMA CELERITER COMPRENSA IV I §§ 34 (cited on § 48 I. 13) 62. ad Herenn. I § 7 *docilis auditores habere poterimus, si summam causas breviter exponemus.* The technical term is *προέκθεσις* anon. in Spengel rhet. gr. I 428 ὅταν ἂ μέλλει τις λέγειν, ὡς ἐν κεφαλαίῳ προεκθῆται. cf. Anaxim. 29. Eust. II. p. 744 σχῆμα εὐκρινέας καὶ σαφηνέας παρὰ τοῖς παλαιοῖς ἢ προέκθεσις, προδιδῶσκουσα κεφαλαιωδῶς καὶ προεκτιθεμένη τὸν τοῦ ἐφεξῆς λόγον σκοπόν.

I. 17 COMPRENSA XI I § 51 Spalding.

§ 49 I. 17 seq. NARRARE . . . EXPONIT III 9 § 1 cf. the whole ch. VIII pr. § 11 the five divisions of a speech are *exordium* (*προοίμιον*, here § 48), *narratio*, *probatio*, *refutatio* (*διήγησις*, *πίστις* or *ἀπόδειξις* or *κατασκευή*, *λύσις* or *ἀνασκευή*, all in this §), *peroratio* (*ἐπίλογος*, in § 50). cf. Cic. orat. § 122. de inv. I § 19. de or. II § 80. ad Herenn. I § 4. cf. Volkmann 85—9. Cope 331—7.

NARRARE BREVIUS §§ 73. 102. IV 2 §§ 31—2 *narratio est rei factae aut ut factae utilis ad persuadendum expositio . . . cum plerique scriptores maximeque qui sunt ab Isocrate volunt esse lucidam, brevem, verisimilem . . . eadem nobis placet divisio, quamquam et Aristoteles* [rhet. III 16 where see Spengel p. 439] *ab Isocrate parte in una dissenserit, praeceptum brevitatis inridens.* cf. §§ 40—51. 107. DII. de Dem. 54. ad Herenn. I § 14. Cic. de inv. I § 28. Volkmann 113—4.

I. 18 QUI MORTEM NUNTIAT PATROCLI Antilochos Σ 18—21 ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἥ μάλα λυγρῆς | πεύσειαι ἀγγελίης, ἣ μὴ ὦφελλε γενέσθαι. | κείται Πάτροκλος, νέκνος δὲ δὴ ἀμφιμάχονται | γυμνοῦ· ἀτὰρ τά γε ταῖχε' ἔχει κορυθαίολος Ἑκτωρ. Eust. ad I. συντομίας χρὴ παράδειγμα ἔχειν καὶ τὸν τοῦ Ἀντιλόχου ἐνταῦθα λόγον, ὃς γοργότατα πᾶν τὸ κατὰ Πάτροκλον πλατὺ πάθος ἐμπεργράφει δυσὶν ἔπεσιν, τὸν θανόντα εἰπὼν καὶ τοὺς ὑπερμαχοῦντας Ἀχαιοὺς καὶ τὸν κτείναντα, καὶ οὕτως ἱκανῶς ταχύνας τὸ κακὰ γέλον.

He then points out the superiority of Homer's reticence to the *πολιλογία* of the messengers in Eurip. In great sorrows the messenger ought to be brief at first, for the hearer, stunned (*κωφωθείς*) by the weight of the blow, has no heart to listen to a long tale. Plin. ep. IV 11 § 12 *locutus est pro absente Herennius Senecio tale quiddam, quale est illud κείται Πατροκλος. ait enim 'ex advocato muntius factus sum: Licinianus recessit.'* [Plut.] vit. Hom. 83. Theon progymn. in Spengel rhet. gr. II 80 *ἔτι δὲ τὰ μὲν λυπησόντα τοὺς ἀκούσους συντομώτατα διηγητέον, ὥς Ὅμηρος, κείται Πατροκλος.* cf. Tryphon ib. III 202.

SIGNIFICANTIUS 'in a more graphic way,' 'more suggestively' § 121. *the narratio is lucida, aperta, perspicua, manifesta, σαφής.* IV 2 § 36 *erit autem narratio aperta ac dilucida, si fuerit primum exposita verbis propriis et significantibus et non sordidis quidem, non tamen exquisitis et ab usu remotis, tum distincta rebus, personis, temporibus, locis, causis.* cf. §§ 37—39. VIII pr. § 31 *latina, significantia, ornata*=ib. I § 1 *latina, perspicua, ornata.* ib. 2 § 9 (the whole ch. is on *perspicuitas*) *proprie dictum, id est quo nihil inveniri possit significantius.* ib. 6 § 6 metaphor is employed *aut quia necesse est aut quia significantius est.* § 7 *'incensum ira' et 'inflammatum cupiditate' et 'lapsum errore'* significanti gratia: *nihil enim horum suis verbis quam his accessitis magis proprium erit.* IX 2 § 44 *locorum . . . dilucida et significantis descriptio.* ib. § 3. cf. Spengel rhet. gr. III 65. 199 (on *ἔμφασις*). Cic. de inv. I § 28. ad Herenn. I § 15. Anaxim. 30.

I. 19 QUI CURETUM AETOLORUMQUE PROELIUM EXPONIT Phoenix II 3 § 12. 17 § 8. I 527—599 cited by Tryphon, Greg. Cor. in Spengel III 202. 224 as an example of *παρέκβασις*, by Herodian ib. 104 as an example of *παράδειγμα*. Eust. ad I. after a long dissertation on this *ὑποδείγησις* p. 771 *8 πλεονάζων δὲ μάλιστα τῇ σαφηνείᾳ διὰ τὴν φύσιν τῆς ἀφηγήσεως.*

IAM §§ 98. 111. Cic. off. III § 84 Beier. Brut. § 159 Ellendt ed. I. de or. II § 206 Henrichsen. n. d. I § 30 Heind. HERBST. cf. Hand III 145—9.

SIMILITUDINES . . . EXEMPLA . . . SIGNA RERUM ET ARGUMENTA V 9 § 1 *omnis . . . probatio artificialis constat aut signis aut argumentis aut exemplis.* ib. II §§ 1. 2 *tertium genus ex iis, quae extrinsecus adducuntur in causam, Graeci vocant παράδειγμα, quo nomine et generaliter uti sunt in omni similium appositione et specialiter in iis, quae rerum gestarum auctoritate nituntur. nostri fore similitudinem vocare maluerunt, quod ab illis παραβολή dicitur, hoc alterum exemplum, nos quo facilius propositum explicemus, utrumque παράδειγμα esse credamus et ipsi appellamus exemplum.* cf. §§ 22—33. VIII 3 § 72—81. ad Herenn. IV §§ 59—61. Cic. de inv. I §§ 46. 47. de or. III § 205 *duo illa, quae maxime movent, similitudo et exemplum.* topica §§ 41—45 where *similitudo* is distinguished into *inductio* (*ἐπαγωγή*), *collatio*, *cum una res uni comparatur*, and *exemplum*. cf. Volkmann 378. On Homer's unrivalled mastery of simile see Mure II 15 §§ 9—12. Exx. from Homer in Polyb. Sard. in Spengel III 106, and Tryphon ib. 201.

I. 20 AMPLIFICATIONES=Arist. rhet. I 9 *αἰξήσεις*) (*minutio* (Quint. IV 3 § 15=*μελίσσις* or *ταπείνωσις* Anaxim. 3). VI I § 52 *cum sit maxima pars epilogi amplificatio, verbis atque sententiis uti licet magnificis et ornatis. tunc est commovendum theatrum, cum ventum est ad ipsum illud, quo veteres tragodiae comoediaeque cluduntur, plodite.* IX 2 § 3. 3 § 28. XI I § 44. XII 10 § 62. VIII 4 § 1 *prima est igitur amplificandi . . . species in ipso rei nomine, ut cum cum, qui sit caesus, 'occisum,' cum, qui sit improbus, 'latronem' . . . dicimus.* ib. § 3 *quattuor maxime generibus videtur constare amplificationem, incremento [§§ 3—9], comparatione [§§ 9—14], ratiocinatione [§§ 15—26], congerie [§§ 26—28].*

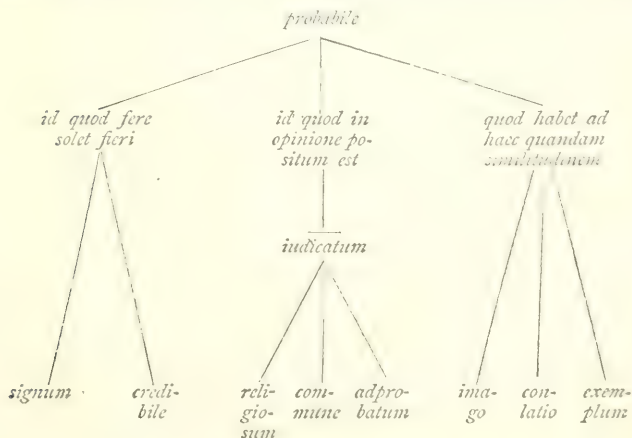


Cic. de or. III §§ 104—6. 202—3. orat. §§ 125—7. orat. part. §§ 53—58. 128. top. § 45. ad Herenn. II §§ 47—49. Victorin. in Halm rhet. 169—23—33. Bonnell *amplificatio*. Mühlmann or Forc. *exaggeratio*. *exaggero*. *extenuatio*. *extenuo*. Priscian in Halm rhet. 555. Volkmann 214. 216. 382—386. Cope 276. Ernesti αὔξησης, *amplificatio*.

EXEMPLA V 11 § 6 *potentissimum autem est inter ea, quae sunt huius generis* [quae ad *probationem* pertinent], *exemplum, id est rei gestae aut ut gestae utilis ad persuadendum id, quod intenderis, commemoratio*. cf. §§ 7—21. V 2 § 1 *rebus, quae aliquando ex paribus causis sunt indicatae* ['precedents'], *quae exempla rectius dicuntur*. ad Herenn. IV § 62. Cic. de inv. I §§ 49. 51. part. or. § 40. Arist. rhet. I 2 divides ἐντεχνοὶ πίστεως into ἐνθύμημα and παράδειγμα, the rhetorical counterparts of συλλογισμός and ἐπαγωγή, deduction and induction. Cope 99—108 the example *instead of collecting* [as induction does] *its universal from all the known and accessible instances, contents itself with one or two, from which the universal is inferred*. ib. 165—6. 254—7. Arist. ib. 9 p. 1368 a 30 (cl. III 17 p. 1418 a 1) examples are more suited to deliberative speeches, for from the past we divine the future. ib. II 20. Spengel ib. pp. 56—7. 68—70. Anaxim. 8. Apsin. 8. 9. Minucian. 2. anon. in Spengel rhet. I 447 3. Ruf. 29. 30. Examples from Homer in Polyb. Sard. in Spengel. rhet. III 107. in Tryphon ib. 200. in Kokondr. ib. 241. Volkmann 151. 185—190. Nestor's speeches afford excellent instances of the argument from example Mure II 8 § 10. Arist. top. VIII 1 fin. p. 153 a 14 εἰς δὲ σαφήνειαν παραδείγματα καὶ παραβολὰς οἰστέον, παραδείγματα δὲ οἰκεία καὶ ἐξ ὧν ἴσμεν, οἷα Ὅμηρος, μὴ οἷα Χοίριλος.

DIGRESSUS § 33 l. 8 n.

SIGNA RERUM V c. 9 e. g. §§ 1. 2 *omnis igitur probatio artificialis* [ἐντεχνος Quint. V c. 1] *constat aut signis aut argumentis aut exemplis. nec ignoro plerisque videri signa parum argumentorum. quae mihi separandi ratio haec fuit prima, quod sunt paene ex illis inartificialibus* [ἀρέχνοις]: *cruenta enim vestis et clamor et livor* [cf. Iuv. I 72 n.] *et talia sunt instrumenta, qualia tabulae rumores testes, nec inveniuntur ab oratore, sed ad eum cum ipsa causa deferuntur: altera, quod signa, sive indubitata sunt, non sunt argumenta, quia, ubi illa sunt, quaestio non est, argu-*





mento autem nisi in re controversa locus esse non potest: sive dubia, non sunt argumenta, sed ipsa argumentis egent. cf. ib. §§ 3—7 on necessary signs or τεκμήρια (ἄλλα σημεῖα). ib. §§ 8. 9 alia sunt signa non necessaria, quae ἐκτότα Gracci vocant: quae etiam si ad tollendam dubitationem sola non sufficiunt, tamen adiuncta ceteris plurimum valent. signum vocatur, ut dixi. σημεῖον, quamquam id quidam indicium, quidam vestigium nominaverunt, per quod alia res intellegitur, ut per sanguinem caedes. cf. ibid. §§ 10—16. Cic. de inv. I § 48. ad Herenn. IV §§ 6—7. Arist. anal. pr. II 27. rhet. I 2 1357 a 33 seq. II 2 1401 b 9. Spengel ad l. pp. 63—68. 337. Cope 159—165. Anaxim. 12. Volkmann 155—8. Ernesti σημεῖον. signum. Halm rhet. Lat. ind. signum. Victorin. in Halm rhet. 236 has a table (see last page) which illustrates several of these heads of *probatio*.

I. 21 ARGUMENTA V c. 10 e. g. § 1 hoc . . nomine complectimur omnia, quae Gracci ἐνθυμήματα, ἐπιχειρήματα, ἀποδείξεις vocant. §§ 10—12 nunc de eo dicendum argumento est, quod [probationem praestat. Celsus quidem] probationem, indicium, fidem, adgressionem eiusdem rei nomina facit, parum distincte, ut arbitror. nam probatio et fides efficitur non tantum per haec, quae sunt rationis, sed etiam per inartificialia. signum autem, quod ille indicium vocat, ab argumentis iam separati. ergo cum sit argumentum ratio probationem praestans, qua colligitur aliquid per aliud, et quae quod est dubium per id quod dubium non est, confirmat, necesse est esse aliquid in causa, quod probatione non eget. alioqui nihil erit quo probemus, nisi fuerit quod aut sit verum aut videatur, ex quo dubiis fides fiat. ib. II §§ 2—5. 12 §§ 1—15. Cic. top. § 8. Exx. in de or. II §§ 164—175. Tac. dial. 19 longa principiorum [Quint. § 48] praeparatio et narrationis alie repetita series . . . et mille argumentorum gradus. Cope 99—108. Volkmann 150—8.

PROBANDI the *probatio* or *argumentatio* (πίστεις, later ἀγῶνες, sometimes ἀποδείξεις, κατασκευὴ κεφαλαίων) follows upon the *narratio*. On *probationes artificiales* V c. 8—12. *probationes inartificiales* ib. c. 1—7. cf. ib. pr. IV 2 § 79 quid inter probationem et narrationem interest, nisi quod narratio est probationis continua propositio, rursus probatio narrationi congruens confirmatio. V 10 § 8 haec omnia generaliter πίστεις appellant, quod etiamsi propria interpretatione dicere fidem possumus, aptius tamen probationem interpretamur. Cic. de inv. I §§ 34—77. de or. II §§ 116—9. Arist. rhet. I 2 p. 1355 b 36 with Spengel pp. 41—5. Cope 355—362. Spengel rhet. gr. ind. πίστεις. Volkmann 85—89.

REFUTANDI V c. 13 esp. § 1 refutatio dupliciter accipi potest: nam et pars defensoris tota est posita in refutatione, et quae dicta sunt ex diverso, debent utrimque dissolvi. et hoc est proprie, cui in causis quartus assignatur locus. . . neque vero ex aliis locis argumentorum in hac parte peti potest quam in confirmatione, nec locorum aut sententiarum aut verborum et figurarum alia condicio est. II 17 § 6 Lysias thought rhetoric natural, cuius sententiae talis defensio est, quod indocti et barbari et servi, pro se cum loquuntur, aliquid dicant simile principio, narrent, probent, refutent, et quod vim habeat epilogi, deprecantur. III 9 § 5 nec iis adsentior, qui detrahunt refutationem, tamquam probationi subiectam, ut Aristoteles: haec enim est, quae constituat, illa, quae destruat. II 4 § 18 narrationibus non inutiliter subiungitur opus destruendi confirmandique eas, quod ἀνασκευὴ et κατασκευὴ vocatur. cf. x 5 § 12. Cic. de inv. I §§ 19. 78—96 employs the term *refrehensio*. Cornif. ad Herenn. I § 4 *confutatio*. Anaxim. Aristot. Cornific. do not give topics for *refutatio* separate from those of

*confirmatio (probatio)*. Arist. rhet. II 25, 26 p. 1403 b 25. Cope 267—276. 331—2. 360. Volkmann 191—207. Apsines 6. 7 is very copious on the head of *λύσις*. Hermog. progymn. 5. Aphthon. progymn. 5. Nikol. progymn. 5 all treat of *ἀνασκευή*. cf. Halm rhet. ind. *ἀνασκευή*.

I. 22 UT QUI DE ARTIBUS SCRIPSERUNT PLURIMA EARUM RERUM TESTIMONIA AB HOC POETA PETANT as will appear from the ind. of any Gr. rhetorician. Maxim. Planudes in Walz v 556—560 cites 39 figures from Homer. [Plut.] vit. Hom. 15—71 supplies many more. Plin. ep. III 9 § 28 *succurrit quod praeterieram, et quidem sero; sed quamquam praepostere, reddetur*. facit hoc Homerus multique illius exemplo. Cic. Att. I 16 § 1 *respondebo tibi ὕστερον πρότερον*, Ὁμηρικῶς.

I. 23 TESTIMONIA I 8 § 12 of citations from the poets in speeches *quibus accedit non mediocris utilitas, cum sententiis eorum velut quibusdam testimoniis quae proposuere confirment*. cf. ib. §§ 10. 11.

§ 50 NAM § 12 l. 7 n.

EPILOGUS § 107 n. IV 2 § 114 *quid ulli epilogi possunt habere magis miserabile?* cf. ib. § 111. VII 4 § 19 *epilogi omnes in eadem fere materia [in deprecatione] versari solent*. XI 3 §§ 170. 174. VI c. I esp. § 1 *peroratio sequebatur, quem cumulum quidam, conclusionem alii vocant. eius duplex ratio posita est aut in rebus aut in adfectibus*. §§ 9—11. 15. 18—20. 23—29. 30 *producere ipsos, qui periclitentur, squalidos atque deformes et liberos eorum ac parentis institutum, et ab accusatoribus cruentum gladium ostendi*. § 31 *populum Romanum egit in furorem praetexta C. Caesaris praelata in funere cruenta*. 'See what a rent the envious Casca made!' § 33 *sordes et squalorem et propinquorum quoque similem habitum scio profuisse, et magnum ad salutem momentum preces adtulisse, quare et obsecratio illa iudicum per carissima pignora, utique si et res sint liberi, coniux [Hermes to Priam Ω 465—7 τὴν ὃ' εἰσελθὼν λάβε γούνατα Πηλεΐωνος, | καὶ μιν ὑπὲρ πατρός καὶ μητέρος ἡνκόμοιο | λίσσσο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης. cf. Priam's own words 486—501 μῆσαι πατρός σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, | τηλικού ὥσπερ ἐγών, ὀλοῶ ἐπὶ γήραος οὐδῶ. | . . . αὐτὰρ ἐγὼ παράπομος, ἐπεὶ τέκον νῆας ἀρίστους | Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φῆμι λελεῖσθαι. | πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον νῆες Ἀχαιῶν. | . . . ὃς δέ μοι οἶος ἔην, εἵρυτο δὲ ἄστυ καὶ αὐτούς, | τὸν σὺ πρῶην κτεῖνας ἀμννόμενον περὶ πατρὸς, | ἔκτορα], utilis erit, et deorum etiam invocatio [ib. 503—6 ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον | μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερος περ. | ἔτλην δ' οἱ' οὐ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος, | ἀνδρὸς παιδοφόνου ποτὶ στόμα χεῖρ' ὀρέγασθαι] velut ex bona conscientia profecta *videri solet, stratum denique iacere et genua complecti*. ib. 477—9 ἄγχι δ' ἄρα στὰς | χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας | δεινὰς ἀνδροφόνους, αἳ οἱ πολέας κτάνον νῆας. 510 κλαῖ' αἰδινά, προπάριψε ποδῶν Ἀχιλλῆος ἔλυσθεις. Quint. ib. §§ 46—8. 55 *epilogi et perorationis nomina ipsa aperte satis ostendunt, hanc esse consummationem orationis*. VI 2 § 7 *cum illè, qui plerisque perorationibus petitur, fletus erumpit*. Cic. de inv. I § 98 *conclusio est exitus et determinatio totius orationis. haec habet partes tres, enumerationem, indignationem, conquestionem*. § 106 *conquestio est oratio auditorum misericordiam captans. in hac primum animum auditoris mitem et misericordem conficere oportet*. Of the sixteen *loci misericordiae* ib. §§ 107—8 several are employed by Priam e.g. no. 7 *ad ipsos, qui audiunt, similem casum convertimus et petimus, ut de suis liberis aut parentibus, . . . nos cum videant, recordentur*. ad Herenn. II § 47 *conclusiones, quae apud Graecos ἐπίλογοι nominantur, . . . constant ex enumeratione, amplificatione et commiseratione*. cf. § 50. Cic. or. part. § 52 makes two parts, *amplificatio* and *enumeratio*, where *ampl.* §§ 53—58 includes *commiseratio* e.g. § 57 *proprius locus est augendi in iis rebus [liberis etc.]**

*aut amissis aut amittendi periculo.* nihil est enim tam miserabile quam ex beato miser, as Francesca says *nessun maggior dolore, | che ricordarsi del tempo felice | nella miseria.* The rule of brevity is admirably observed by Priam Cic. de inv. I § 109. or. part. § 57. ad Herenn. II § 50. Quint. VI I § 27. Iuli Severian. 24 p. 370 H, who all cite the reason given by Apollonius *lacrima nihil citius arescit.* Arist. rhet. III 19 pr. gives as the 3rd of the 4 functions of the epilogue *εἰς τὰ πάθη τὸν ἀκροατὴν καταστῆσαι*, where see Spengel p. 453. Later Greek rhetoricians make it consist of ἀνάμνησις (enumeratio), δεικνῶσις (*amplificatio* or *indignatio*), ἔλεος or οἶκτος (*commiseratio*). Apsines has elaborate chapters on the epilogue I 384—391 Sp., on pity 391—404, on πάθος 405—6. He cites Hom. pp. 398—9 *κινεῖ δὲ ἔλεον καὶ τὸ τῆς ὁμοιοπαθείας στοιχείον, οἷον ὑπὲρ παιδὸς τις ἀγωνίζεται ἢ μητρὸς ἢ πατρὸς. . . . κέκινηκε τοῦτον τὸν τόπον καὶ Ὅμηρος ἐν Ἀντίρῳ: τὸ γὰρ μῆσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, καὶ τὰ τοῦτοις ἐξῆς εἰς τὴν ὁμοιοπάθειαν αὐτὸν ἀγει.* Mure well compares Lear. Volkmann 213—234. Cope 367. Halm rhet. ind. *epilogus, peroratio.* Spengel rhet. ind. *ἐπίλογος.* Cic. orat. § 130 *quid ego de miserationibus loquar? quibus eo sum usus pluribus, quod etiamsi plures dicebamus, perorationem mihi tamen omnes relinquebant; in quo ut viderer excellere non ingenio sed dolore assequabar.* cf. Brut. § 190.

I. 24 ILLIS PRIAMI ROGANTIS ACHILLEN PRECIBUS III 8 § 53 *neque ignoro plerumque exercitationis gratia poni et poeticas et historicas* [proso-popoeias], *ut Priami verba apud Achillem aut Sullae dictaturam deponentes in contione.*

I. 25 QUID? . . . NONNE § 56. 2 § 25. Cic. n. d. I § 119. HERBST.

VERBIS, SENTENTIIS, FIGURIS XII 9 § 6 verborum . . . *dilectus, gravitas sententiarum, figurarum elegantia.*

VERBIS the discussion of Homeric words has been always a favorite recreation, in the ind. to Didot's Plut. pp. 297—8 many are collected.

SENTENTIIS §§ 52. 60. 68. 90. 102. 129. 130. 2 § 17. 5 § 4. VIII c. 5 esp. §§ 2. 3 *consuetudo iam tenuit, ut mente concepta sensus vocaremus, lumina autem praecipueque in clausulis posita sententias, quae minus crebrae apud antiquos nostris temporibus modo carent . . . antiquissimae sunt, quae proprie quamvis omnibus idem nomen sit, sententiae vocantur, quas Graeci γνώμης appellant: utrumque autem nomen ex eo acceperunt, quod similes consiliis aut decretis. est autem hoc vox universalis, quae etiam citra complexum causae possit esse laudabilis.* ad Herenn. IV § 24 *sententia est oratio sumpta de vita, quae aut quid sit aut quid esse oporteat in vita, breviter ostendit.* ib. § 25. Aristot. rhet. II 21, who cites Hector's words M 243 *εἰς οἶκὸν ἀριστος ἀμύνεσθαι περὶ πατρὸς.* cf. Spengel ad I. Cope 257—60. Volkmann 386—9. Ernesti γνώμη. *sententia.* Exx. of γνώμη from Hom. in Hermog. progymn. 4. Aphthon. progymn. 4.

FIGURIS §§ 31 n. 61. 96. 5 § 3.

DISPOSITIONE TOTIUS OPERIS §§ 53. 54. 5 § 14. VII pr. and c. 1. Cic. de inv. I 9. ad Herenn. I § 3. III §§ 16—18. Volkmann 310—6. Cope 331—7. Halm rhet. ind. *dispositio.* Ernesti οἰκονομία. τάξις. *dispositio.*

I. 26 MAGNI ingenii.

I. 27 INTELLECTU SEQUI II 5 § 21 *neque vim eorum adhuc intellectu consequentur.*

§ 51 I. 29 VIDELICET . . . EST has the look of a gloss.

I. 30 CLARISSIMA IN MATERIA SIMILI COMPARATIO EST Nāke Choerilius 72 *Quinto perpetua Homeri imitatio ad hoc tantum valet, ut perpetuo admonetur lector, quam ille Homero sit dissimilis.*

§ 52 I. 31 ADSURGIT 'soars.' § 96. 2 § 22. I 8 § 5 *sublimitate heroici carminis animus adsurgat.* XII 10 § 23. Plin. ep. VIII 4 § 3 *una,*

*sed maxima difficultas, quod haec aequare dicendo immensum etiam tuo ingenio, quamquam altissime adsurgat.*

MAGNAQUE PARS EIUS IN NOMINIBUS EST OCCUPATA in the Theogony cf. Spengel rh. gr. 340. *eius* as we say 'of him' for 'of his poems' § 31 l. 33 n. *poetis*.

IN NOMINIBUS OCCUPATA IX 4 § 112 *id cum miseri, tum in miseris occupati est*. Bernhardt cites Eust. Il. Σ 39 ὁ δὲ κατ' ὄνομα χαρακτήρ 'Ἡσιόδεος and Zenodot. in schol. Il. Σ 39. Ω 614. Od. O 74.

I. 32 UTILES CIRCA PRAECEPTA SENTENTIAE LEVITASQUE VERBORUM ET COMPOSITIONIS PROBABILIS translated from DII. de poetis 2 'Ἡσιόδος μὲν γὰρ ἐφρόντισεν ἡδονῆς καὶ ὀνομάτων λειότητος καὶ συνθέσεως ἐμμελοῦς. cf. de comp. 23 p. 342 Schäfer, where he ascribes to Hes. a γλαφυρά καὶ ἀνθηρά σύνθεσις. Vell. I 7 § 1 Hesiodus, . . . *vir perclephantis ingenii et mollissima dulcedine carminum memorabilis*. cf. Paulus Schneider de elocutione Hesioidea comm. I Berol. 1872. Bernhardt cites Mützell de emend. Theog. Lips. 1833 p. 361 seq. Max. Tyr. 32 § 2 ascribes to Hes. as to Hom. τὸ προσήνὲς τῶν ἐπῶν καὶ τὸ εὐανθὲς τῆς ἀρμονίας.

CIRCA 2 § 14. 5 §§ 5. 6. 'in regard to,' a sense frequent in Suet. Tac. Plin. h. n. and ep. Earlier writers only use it of place (Cic. Caes.) or also of time or number (Liv.) Hand II 66—8. Krebs-Allgayer. Herbst cites Suet. Caes. 64 Bremi. Claud. 45 Wolf. Tac. dial. 3 Dronke.

SENTENTIAE § 50 l. 25 n. See Götting pp. XXXVII. XXXVIII. Mure II 21 § 6 and Hes. op. II—46. 202—247. 274—382. 706—762. Cic. fam. VI 18 § 5 *Lepta suavisissimus discat Hesiodum et habeat in ore τῆς δ' ἀρετῆς ἰδρωτά* op. et d. 289. Brut. § 15 *illud Hesiodium laudatur a doctis, quod eadem mensura reddere iubet, qua acceperis, aut etiam cumulatione, si possis*, op. et d. 349, cited also off. I § 48. Hes. is very frequently cited in Plut. mor. and several times in the rhet. gr. The Pythia deigned to imitate him Hdt. I 85 § 2 cl. Hes. op. 286. VI 86 § 9 cl. op. 283. On citations of philosophers see Götting on op. 727. 742. 748. Isokr. II § 43 of Hes. Theognis and Phokylides τοῦτους φασὶ μὲν ἀρίστους γεγενῆσθαι συμβούλους τῷ βίῳ τῷ τῶν ἀνθρώπων. cf. Prokl. on op. 758. Lucian. Hesiod 6. 8.

LEVITAS VERBORUM ET COMPOSITIONIS λειότης )( τραχυφωία. Demetr. περὶ ἐρμηνείας § 176 calls that ὄνομα λείον which has many vowels, as Αἴας )( τραχύ, e.g. βέβρωκε. ib. § 299 he defines ἡ λειότης ἡ περὶ σύνθεσιν, such as the school of Isokrates cultivated, the painful avoidance of hiatus (or ib. § 301 of ἡ διαλελυμένη σύνθεσις). Quint. II 5 § 9 *quae levis et quadrata, sed virilis tamen compositio*. V 12 § 18. VIII 3 § 6. Hesiod says in Lucian Hes. 5 πολλὰ ἡμεῖς καὶ τῶν μέτρων ἔνεκα καὶ τῆς εὐφωνίας ἐπεισάλλομεν· τὰ δὲ καὶ τὸ ἔπος αὐτὸ πολλάκις λεία ὄντα οὐκ οἶδ' ὅπως παρεδέξατο. On alliteration in Hes. see Götting p. XXXIII.

I. 33 COMPOSITIONIS §§ 44. 66. 79 n. 118. 2 § 13. 3 § 9. IX c. 4. e.g. § 6 *fortius vero quā incompositum potest esse quam vinctum et bene conlocatum? neque si parvi pedes vim detrahunt rebus, ut Soladiorum et Galliamborum et quorundam in oratione simili paene licentia lascivientium, compositionis est iudicandum*. §§ 19. 20 *est igitur ante omnia oratio alia vincta atque contexta, soluta alia, qualis in sermone et epistulis . . . quod non eo dico, quia non illud quoque solutum habeat suos quosdam et forsitan difficiliore etiam pedes: neque enim aut hiare semper vocabulis aut destitui temporibus volunt sermo atque epistula, sed non fluunt nec cohaerent nec verba verbis trahunt*. § 22 *at illa conexas series tria habet formas: incisa, quae κόμματα dicuntur, membra quae κῶλα, περιόδον, quae est vel ambitus vel circumductum vel continuatio vel conclusio*. in omni porro compositione tria sunt genera necessaria: ordo, iunctura, numerus. §§ 23—32 of ordo. §§ 32—44 of



*iunctura*. §§ 45—147 of *numerus*. The middle style, in which Hes. bears the palm, is XII 10 § 60 *compositione aptus, sententiis dulci*. ad Herenn. IV § 18. Cic. or. §§ 147. 149 sq. Ellendt on de or. I § 50. Fortunat. III 10—12. Anaxim. 23—25. Longin. 39—41. Aristid. rhet. 13. The chief authority is DH. de comp. Volkmann 430—454.

DATUR EI PALMA by the *consensus grammaticorum* § 53 l. 36 n. See Götting LXXI—LXXI 'de antiquis grammaticis Hesiodi interpretibus.'

IN ILLO MEDIO GENERE DICENDI §§ 44 l. 26 n. 80 the same words.

§ 53 l. 34 IN ANTIMACHO VIS ET GRAVITAS ET MINIME VULGARE FLOQUENDI GENUS translated from DH. de poetis 3 Ἀντίμαχος δ' [ἐφρόντισεν] εὐτορίας καὶ ἀγωνιστικῆς τραχύτητος καὶ τοῦ συνήθους τῆς ἐξαλλότητος. id. comp. 22 p. 300 Schäfer ascribes to him with Elmped. Pind. Thuc. Aeschyl. Antiphon the αὐστηρὰς ἀρμερίας χαρακτήρη, which does not shun harsh collisions of letters, affects long, 'striding' words, disdains nicely balanced clauses and rounded periods; cf. p. 298. Plut. Timol. 36 § 2 the poetry of Ant. and the portraits of his fellow townsman Dionysius ἰσχυρὸν ἔχοντα καὶ τόνον ἐκβεβιασμένοις καὶ καταπόνοις εἶκε, wanting the ease and grace which Homer combined with power. Ant. called *Clarius* by Cic.(?) and Ov., by others of Kolophon, the ruling neighbour city, flourished at the time of the accession of Artaxerxes Mnemon B.C. 405 (Apollod. of Athens in DS. XIII 108), and was a pupil of Panyasis and Stesimbrotus Suid. Plut. Lys. 18 §§ 7. 8 Lysander having adjudged to Nikeratus the prize for a poem upon himself, Λυσάνδρῳ. Ant. in vexation destroyed his own unsuccessful verses, but Plato, then young and an admirer of Ant., cheered him: 'ignorance is hurtful to the ignorant, as blindness to those who lack sight.' Cic. Brut. § 191 makes the poem read the Thebais, and represents Plato as in the height of his renown: Ant. *cum convocatis auditoribus legeret eis magnum illud, quod novistis, volumen, et cum legentem omnes praeter Platonem reliquissent, 'Legam' inquit 'nihilominus; Plato enim mihi unus instar est omnium.'* merito ille et recte. *poema enim reconditum paucorum approbationem, oratio popularis assensum vulgi debet movere.* Prokl. in Timaeum p. 28 (from Longinus) Herakleides Pont. says that Plato preferred the poems of Ant. to those of Choerilus, then in vogue, and induced Herakl. to go to Kolophon in order to collect them (omitted in Müller's fragm. hist. gr.). He prepared the way for the Alexandrine school by his laborious mythological, antiquarian and grammatical research (his edition of Homer is cited), his artificial and heterogeneous diction; unlike earlier poets he wrote for the learned few, not for the nation. The remaining fragments have been collected by Dübner in Didot's Hesiod, Par. 1840 and by H. G. Stoll Dillenb. 1845. The principal poem was an epic, the Thebais, to which Statius (schol. Theb. III 466) was indebted, and which Hor. satirises a. p. 146 *nec reditum Diomedis ab interitu Melagari* [orditur Homerus] where the schol. mentions 24 books, of which the 5th is the last cited; in it the action has not advanced beyond the preparations for the march to Thebes. Through Ant. the legend of Thebes (already treated in a cyclic poem) became popular, both in Greece (Antagoras of Rhodes, Menelaus of Aegae) and Rome (Ponticus, Ovid, Stat.) cf. Welcker ep. Cycl. I 105 sq. II 320—379. kl. Schriften I 395. Volkmann in Pauly I<sup>2</sup> 1121—3. On his elegy Lyde see esp. Hermesian. in Ath. XIII 598<sup>ab</sup>. Bernhardt. Bode.

GRAVITAS dignity. §§ 46. 66. 68. 97. 115. 116. II 8 § 4.

I. 35 MINIME VULGARE ELOQUENDI GENUS schol. Nikand. Ther. 3 Nikandros imitated Ant. and so he has adopted many of his *expressions* (λέξεις); hence it comes to pass that he has some Derisms. Longinus (Suid. Λογγίνος) wrote λέξεις Ἀντιμάχου; Zotikus, friend of Plotinus (Porphy. vit. Plot. 7) Ἀντιμάχου διορθωτικά, and Dionys. Phasel. περὶ τῆς



'Αντιμάχου ποιήσεως vit. Nikandr. ed. Bassemaker p. 173. See a specimen of the unusual words which lead the grammarians to cite him in fr. 78=56 ἐν δ' ἀδόροισι χέειν εὐήλατον ἄλφι. Prokl. in Tim. p. 20 speaking of an artificial sublimity μεταφοραῖς χρώμενον ὡς τα πολλά, κατὰπερ το 'Αντιμαχείων. Nāke Choerilus 69 of the Alexandrian poets *horum . . . sermo, de epicis maxime loquor, nulla alia re doctus reconditus insolens difficilis Alexandrinus factus est, nisi eo, quod suo illi ingenio suoque arbitrio in verborum significatione compositione constructione atque nexu non pauca novarunt; deinde, quod ex aliorum poeseos generum dialectis atque sermone, ex lyrico genere, tragico et ex vulgaribus gentium quarundam dialectis multa receperunt, quae ab antiqua sermonis simplicitate, Homericis, abhorrent.* fr. 39 νενεύκασιν ἄλλος ἐπ' ἄλλω. cf. Aristot. poet. 22 p. 1458 a 18 λέξεως δὲ ἀρετὴ σαφὴ καὶ μὴ ταπεινὴν εἶναι. ib. 21 σεμνὴ δὲ καὶ ἐξαλλάττουσα τὸ ἰδιωτικὸν ἢ τοῖς ξενικοῖς κεχρημένη. ξενικὸν δὲ λέγω γλῶτταν καὶ μεταφορὰν καὶ ἐπέκτασιν καὶ πᾶν τὸ παρὰ τὸ κύριον. ib. 1459 a 8 τῶν δ' ὀνομάτων τὰ μὲν διπλᾶ μάλιστα ἀρμόττει τοῖς διθυράμβοις, αἱ δὲ γλῶτται τοῖς ἡρωϊκοῖς, αἱ δὲ μεταφοραὶ τοῖς λαμβείοις. καὶ ἐν μὲν τοῖς ἡρωϊκοῖς ἀπαντα χρήσιμα τὰ εἰρημένα. So Tzetz. proleg. Hes.

VULGARE ELOQUENDI GENUS Cic. in VIII pr. § 25 (cited IX 3 § 3) *una tamen in re maxime utilis [figura], ut et cotidiani ac semper eodem modo formati sermonis fastidium levet et nos a vulgari dicendi genere defendat.* XI 3 § 102.

HABET LAUDEM Xen. an. VII 6 § 33 ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμεν, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων 'Ελλήνων εὐκλειαν. HERBST. Plin. XXXVII § 65 *proximam laudem habent sicut et sedem Bactriani [zmaragdi].* cf. XXXVI § 164.

1. 36 EI SECUNDAS GRAMMATICORUM CONSENSUS DEFERAT § 58 secundas confessione plurimorum *Philetas occupavit.* § 72. Cic. ad Att. I 17 § 5 *tibi primas deferō.* Brut. § 84 *ingenii litterarum eloquentiae sapientiae denique ceterisque primas, priores tamen latenter deferunt Laelio.* cf. ib. § 183 where Jahn "*primas ferre partes*, 'to be assigned the leading part, probably first occurs in Cic. It appears to be borrowed from πρωτεῖον or πρωτεία φέρεσθαι 'to win prizes in a contest,' so also sometimes in Lat. Tac. XIV 21 *eloquentiae primas nemo tulit, sed victorem esse Caesarem pronuntiatum.* The correlative of this last use is *primas deferre.* orat. § 18 *tribuere.*" It is as second to Homer that Ant. is named with him in Prop. III 33 45 *tu non Antimacho, non tutior ibis Homero.* Krates anth. Pal. XI 218 Χοῖριλος 'Αντιμάχου πολὺ λείπεται. Antip. Thess. ib. VII 409 ὁβριμον ἀκαμάτον στίχον αἶνεσον 'Αντιμάχοιο. | . . . εἰ δ' ὕμνων σκᾶπτρον 'Ομηρος ἔχει, | . . . καὶ ναετήρ Κολοφῶνος ὑπέξενυται μὲν 'Ομήρῳ, | ἀγείνται δ' ἄλλων πλάθεος ὕμνοπόλων. The pedantic Hadrian, who preferred Cato to Cicero, Spartian 16 § 6, wrote a very obscure book entitled Cataphanae in imitation of Ant. ib. § 2, whom he introduced in place of Homer, though most men had not even heard his name DCass. LXIX 4 § 6. Suid. 'Αδριανός. cf. Spartian. ib. § 6.

GRAMMATICORUM CONSENSUS cf. § 52 datur ei palma. § 54 putant . . . ordinem a grammaticis datum. . . Aristarchus atque Aristophanes. § 58 princeps habetur. . . secundas confessione plurimorum occupavit. § 59 tribus receptis Aristarchi iudicio. § 61 novem lyricorum. . . princeps. § 64 *quidam . . . praeferant.* § 72 consensu omnium. . . *merito credi secundus.* § 73 nemo dubitat duos ceteris praeferendos. § 74 *his proximus.* § 76 l. 7 *decem.* DH., whom Quint. here translates, took his lists of authors and estimation of them from the Alexandrine bibliographers. In Greece registers were kept on tablets (πίνακες) of dramatic performances (ἀναγραφαὶ τῶν δραμάτων), containing, as the extant διδασκαλῖαι of the Gr. drama and of Ter.,

the name of the author and manager, the date, occasion and success of the piece etc. Aristotle in his *διδασκαλῖαι* arranged and edited these records, with biographical and critical notes. His pupil Dicaearchus published either as an independent book or in the literary part of his 'Life of Greece,' *ὑποθέσεις* or 'plots' of the plays certainly of Sophokles and Euripides, see arg. Eur. Med. Sext. Lmpir. adv. geom. § 3 p. 310. Näke opusc. I 324—349. The *ὑποθέσεις*, partly in prose, partly in verse, of the Alexandrine librarian Aristophanes Byz. to Soph. Eur. Aristoph. are still extant. The Alexandrine librarian (?) Kallimachus published *πίνακες*, a descriptive catalogue of the principal authors in all departments, containing lists of their works (in which the spurious were distinguished from the genuine), the contents and first words [cf. DH. de Dinar. 10 seq.], number of lines (above § 38 l. 33 n.) in the mss., and short biographies. Special divisions are cited as *ἀναγραφαὶ δραμάτων, τῶν ῥητορικῶν ἀπογραφῇ, τῶν νόμων πίναξ*. Aristophanes Byz. wrote a supplement *πρὸς τοὺς Καλλιμάχου πίνακας*, and Steph. Byz. *Ἀσδῆρα* cites the *πινακογράφοι*, some of whom were consulted by DH. de Dinarcho I where he complains that Kallimachus and the grammarians of Pergamus had rejected some genuine speeches of Dinarchus, and ascribed to him others in which he had no hand. ib. II fin. *οὗτος ἐν τοῖς Περγαμηνοῖς πίναξι φέρεται ὡς Καλλικρατοῦς*. With these materials Aristophanes formed the *κανόνες*, or select lists of classical authors in different branches, which were revised by Aristarchus, § 54 l. 5, and form the basis of the lists of DH. and Quint. Prokl. in Phot. cod. 239 p. 319 a 17 *γεγόνاسι δὲ τοῦ ἔπους κράτιστοι μὲν Ὅμηρος, Ἡσίοδος, Πείσανδρος, Πανύσις, Ἀντίμαχος*, where the chronological order is observed, and so also in the anonymous lists bibl. Coislin. 597. Io. Tzetz. proleg. in Hes. theog. p. 13=12 Gaisf. *γεγόνασι δὲ τούτων τῶν ποιητῶν ἄνδρες ὀνομαστοὶ πέντε, Ὅμηρος ὁ παλαιός, Ἀντίμαχος ὁ Κολοφώνιος, Πανύσις, Πείσανδρος ὁ Καμειρεὺς, καὶ ὁ Ἀσκριῖος οὗτος Ἡσίοδος, οὗπερ ἐπέξηγείσθαι τὴν βίβλον ἐπεβαλόμεθα*, where Hes. may be placed last merely to introduce the relative clause; yet the same order is preserved by Andronik. *περὶ τάξεως ποιητῶν* in Bekker anecd. p. 1461, in the same words. id. *περὶ διαφορᾶς ποιητῶν* in Cramer anecd. Oxon. III 340 and Dübner in Rhein. Mus. IV (1836) 399 ver. 170—2 *πεντὰς δὲ τούτων ἐστὶν ἐξηρημένη, | Ὅμηρος, Ἡσίοδος, Πάνυσις [sic] τρίτος, | Πείσανδρος, Ἀντίμαχος*. id. (?) schol. in Opp. alexiph. pr. p. 260 Bussemaker *ποιηταὶ μὲν κυρίως κατ' ἐξοχὴν εἰσι πέντε Ὅμηρος ὁ πολὺς [so in Andronik. l. c.], Ἡσίοδος, Ἀντίμαχος, Πείσανδρος καὶ Πανύσις*. Is. Tzetz. in Lycophr. proleg. p. 251 Müll. *γεγόνασι δὲ ὀνομαστοὶ ποιηταὶ πέντε Ὅμηρος ὁ παλαιός, Ἡσίοδος, Πανύσις, Ἀντίμαχος καὶ Πείσανδρος*. fragm. inc. ad calc. Censorin. p. 141 Hav. c. 9 'de musica' *antiquissimī poetarum* Homerus, Hesiodus, Pisander. More in Gräfenhan Gesch. d. klass. Philologie II 180—7. cf. Tzschirner Panyasidis fragm. Vratislav. 1842. 4to pp. 11. 23—25.

ADFFECTIBUS § 48 l. 10 n. his elegy *Λύδη*, written to distract his grief for the loss of his wife Plut. cons. ad Apoll. 106<sup>b</sup>, or mistress Ath. XIII 597<sup>a</sup>, Lyde, by a recital of like calamities from the heroic age. Many narratives from the Argonautic expedition found a place in it, so that it is cited by the scholiasts among the sources of Apollon. Rhod. Agatharchides Phot. cod. 213 p. 171 a made an extract of it, which indicates that its merit lay in the learned matter, rather than in poetic fire. Kallim. fr. 441 *Λύδη, καὶ παχὺ γράμμα καὶ οὐ τορόν*. Ov. tr. I 6 1 *nec tantum Clario Lyde dilecta poetae*. Poseidipp. anth. Pal. XII 168 2 *τοῦ σώφρονος Ἀντιμάχου*. Asklepiad. ib. XII 63 *τίς γὰρ ἔμ' οὐκ ἤεσε; τίς οὐκ ἀνέλέξατο Λύδην, | τὸ ξυγόν Μουσῶν γράμμα καὶ Ἀντιμάχου*; The fragments in Bach Phillet. 240 seq. Bergk poet. lyr.<sup>3</sup> 610—5.

1. 37 IUCUNDITATE §§ 31. 64. 82. 96. 101. 110. 113. 119. 2 § 23. esp. § 46 *idem* iucundus et gravis. Antip. Thess. anth. Pal. VII 109 2—4 calls the verse of Ant. *ἄξιον ἀρχαίων ὀφρῖος* [cf. *gravitas* l. 34] *ἡμύθων*, Περῖδων χαλκευτὸν ἐπ' ἄκμοσιν, εἰ τορὸν οὖας | ἔλλαχες, εἰ ξαλοῖς τὰν ἀγέλαστον ὄπα.

DISPOSITIONE § 50 l. 25 n. Näke Choerilus 68 *dispositionem intellege carminis universi constructionem et singularum partium, episodiorum quoque, a quibus non alius fuisse videtur Ant., inter se compacturam.* Plat. de garrul. 21 the *περιττός* and *ἀδολέσχης*, if he had also read Ant., would not merely reply to the question 'Is Sokrates in?' 'No,' or 'No, ἀλλ' ἐπὶ ταῖς τραπέζαις,' adding at the utmost 'there expecting Ionian guests;' but would go on to say 'about whom Alliasides, who is at Miletus, has written to him,' and then overwhelm his hearer with the whole 8th book of Thuk. Catull. 95 b 2 *populus tumido gaudet* Antimacho. Greg. Naz. ep. ad Nikobul. 54 = 3 seems to imply that the Thebais was shorter in number of verses than the Homeric epics *τὸ λακωνίζεω οὐ τοῦτό ἐστιν, ὅπερ οἶε, ὀλίγας συλλαβὰς γράφειν, ἀλλὰ περὶ πλείεστων ὀλίγας.* οὕτως ἐγὼ καὶ βραχυλογώτατον Ὀμηρον λέγω καὶ ποδὸν πῶς Ἀντιμαχόν. πῶς; τοῖς πράγμασι κρινὼν τὸ μῆκος, ἀλλ' οὐ τοῖς γράμμασιν.

ARTE DEFICITUR to the learned grammatical poets, of whom Ant. was the enemy for, mythological research and frequent *anacrusis* or lexicographical puzzles were more important virtues in an epic poem than genius or the perfection of st. 10. Fretz. proleg. in Hes. p. 13 = 11 Gaisi. *ποιεῖται δ' ἀκοντῶς* [i.e. poets *per excellentiam*, without any descriptive epithet] *καὶ κατ' ἐξοχὴν ἐκείνη καλεῖται.* οὕτως χαρακτηρεῖ ταῦτα τα τεσσάρα, μέτρον ἡρώϊον, μῦθος ἀλληγορικός, ἱστορία ἥτοι παλαιὰ ἀφήγησις, καὶ ποῦς λέγεις ἥτοι ἡρώϊκὴ καὶ ἀξιωματικὴ [cf. here *gravitas*] καὶ τῷ ἡρώϊκῳ μέτρῳ ἀρμόζουσα, ἀλλὰ μὴ κατατετραμμένη καὶ χθαμαλὴ [minime vulgare dicendi genus]. DH. comp. 22 (of the *αὐστηρὰ ἀρμονία*) *φύσει τ' εὐκέναι μᾶλλον αὐτὰ [τὰ κῶλα] βούλεται ἢ τέχνη.* On *def.* see Bonnell. Forc.

p. 9 l. 1 QUANTO ALIUD § 40 l. 9 n. *multo aliud.*

1. 2 PAREM *M. Hertz: om. FGT, secundum LSs.* HALM.

§ 54 PANYASIN, EX UTROQUE MIXTUM, PUTANT... ALTERUM...

AB EO MATERIA, ALTERUM DISPONENDI RATIONE SUPERARI transl. from DH. de poet. 4 Πανύσις δὲ τὰς τ' ἀμφοῖν ἀρετὰς ἡνέγκατο καὶ αὐτῶν πραγματεία [= *materia*] καὶ τῇ κατ' αὐτὸν οἰκονομία [= *dispositione*] διήνεγκε. Panyasis son of Polyarchus (cf. Paus. x 8 § 5) of Halikarnasus and cousin or uncle of Hdt. was slain by Lygdamis 'tyrant' of Halikarnasus, Artemisia's grandson [acc. to Clinton B.C. 457, but in that case Antimachus could not have been an *ἀκονστής* of Panyasis. If P. was slain 33 years after Salamis B.C. 447, and Ant. was born 60 years before his *floruit* (B.C. 405), he might well have heard P. and also Stesimbrotus, who was a contemporary of Perikles]. Some placed P. in the 78th Ol. = B.C. 468—465, others much earlier, for he lived at the time of the Persian wars [Eus. chron. placed him B.C. 490]. He wrote a *Herakleas* in 14 books and about 6000 lines, and an *Ionika* in elegiacs *ἐν πενταμέτρῳ* on the Ionian colonies, consisting of about 7000 lines. SUIDAS, who describes him as 'an epic poet, who turned into a flame the smouldering embers of epic poetry ὅς ἐβρυσέσαν τὴν ποίησιν ἐπανήγαγε. Among the poets he is ranked after Homer; acc. to some, *also after Hesiod and Antimachus.*' Clem. Al. str. vi p. 751 P. charges him with plagiarism from the *Οἰχαλίας ἀλωσης* of Ktesophylus. The *Ἡρακλεῖα* or *Ἡρακλειὰς* was known to Avienus at the end of the 4th cent. A.D. phaen. 169—193 and to Macrobius in the beginning of the 5th cent. Saturn. v 21 § 19. See the fragments ed. Dübner at the end of Didot's Hesiod, Paris 1840, and esp. ed. P. Tzschirner Vratisl. 1842. 4to.

EX UTROQUE MIXTUM the sweetness and smoothness ascribed to Hesiod are very apparent in the jovial fragments of book III, relating to the feast given by the centaur Pholus to Herakles Stob. flor. XVIII 22. Ath. II 37<sup>a</sup> seq. 36<sup>d</sup>: the passion for unusual words or significations which is one mark of Antim. is seen in ἀβλεμῶς. νοσσάδας ὄρνις. βηλά. πλημμύροντα. The subjects of the few fragments give no occasion for grandeur of style *vis et gravitas*.

IN ELOQUENDO § 1 l. 1 n.

1. 3 ALTERUM AB EO MATERIA SUPERARI the labours of Herakles supply a more varied and attractive theme than the pedigrees § 52 l. 31 n. of a theogony or the homely Tusser-like maxims of the 'works and days.'

ALTERUM DISPONENDI RATIONE § 35 l. 37 dispositione . . . *deficitur*. Aristotle however poet. 8 p. 1451 a includes P. in his censure of those who imagine that a poem must needs have unity of action if it has unity of person, one central hero μῦθος δ' ἐστὶν εἷς, οὐχ ὥσπερ τινὲς οἴονται, ἐὰν περὶ ἓνα ᾗ· πολλά γὰρ καὶ ἀπειρα τῷ γένει συμβαίνει, ἐξ ὧν ἐνίαν οὐδὲν ἐστὶν ἐν. οὕτω δὲ καὶ πράξεις ἐνὸς πολλαὶ εἰσιν ἐξ ὧν μία οὐδεμία γίνεται πρᾶξις. διὸ πάντες εὐόκασιν ἀμαρτάνειν, ὅσοι τῶν ποιητῶν Ἡρακλεῖδα καὶ Θησηίδα καὶ τὰ τοιαῦτα ποιήματα πεποιήκασιν· οἴονται γὰρ ἐπεὶ εἷς ἦν ὁ Ἡρακλῆς, ἓνα καὶ τὸν μῦθον εἶναι προσήκειν· ὁ δ' Ὀμηρος, ὥσπερ καὶ τὰ ἄλλα διαφέρει, καὶ τοῦτ' εἰκοι καλῶς ἰδεῖν, ἥτοι διὰ τέχνην ἢ διὰ φύσιν· Ὀδύσειαν γὰρ ποιῶν οὐκ ἐποίησεν ἅπαντα ὅσα αὐτῷ συνέβη, . . . ἄλλα περὶ μίαν πρᾶξιν . . . τὴν Ὀδύσειαν συνέστησεν, ὁμοίως δὲ καὶ τὴν Ἰλιάδα. cf. ib. 23. The number of the heroes of the Thebais may have made it still more difficult for Ant. to observe unity of action.

*Pisandros* omitted by DH. is casually noticed § 56.

1. 4 APOLLONIUS a native of Alexandria, pupil of Kallimachus, recited the *Argonautika* in his youth, and being severely criticised by the reigning coterie of poets, retired to Rhodes where he founded a school of grammar, revised his poem, and was honored with the freedom of the city, whence his surname 'of Rhodes' cf. Strab. 655. From Ov. *Ibis*, an imitation of the *Ibis* in which Kallimachus (Suid. Καλλίμ.) lampooned his pupil, we may infer the bitterness of the literary strife. Afterwards Ap. returned to Alexandria, was received into the Museum, and succeeded Eratosthenes as librarian. Ritschl opusc. I 73 fixes his birth cir. Ol. 126 (B.C. 276—273) — 127 (272—269); his retreat to Rhodes cir. Ol. 131 (B.C. 256—253), his death (shortly after his appointment as librarian) Ol. 144 (B.C. 204—201) — 145 (B.C. 200—197). Beside the *Arg.* he wrote *κτίσεις*, a poem on the foundation of various cities, and criticisms on Homer, Archilochus and Hesiod. Suid. 2 lives of Ap. in Merkel's ed. 532—4. Bernhardt II<sup>2</sup> 292—315. Weichert über das Leben u. Gedicht des Ap. Meissen 1821. R. Volkman in Pauly I<sup>2</sup> 1312—5. Merkel's ed. of the *Arg.* with his proleg. and Keil's ed. of the schol. Lips. 1854. The free translation of Varro Atacinus (Quint. § 87), the imitations of various passages by Virgil (collected by Iul. Scaliger poet. v 6 and at the end of Ribbeck's ed.), and V. Flacc. (Quint. § 89), shew how highly Ap. was esteemed in Rome.

IN ORDINEM A GRAMMATICIS DATUM NON VENIT § 53 l. 36 n. 14 §§ 2. 3 of grammarians *haec igitur professio, cum brevissime in duas partis dividatur, recte loquendi scientiam et poetarum enarrationem, plus habet in recessu quam fronte promittit. nam et scribendi ratio coniuncta cum loquendo est, et enarrationem praecedat emendata lectio, et mixtum his omnibus iudicium est: quo quidem ita severe sunt uti veteres grammatici, ut non versus modo censoria quadam virgula notare et libros, qui falso viderentur inscripti, tamquam subditos submovere familia permiserint sibi, sed auctores alios in ordinem redegerint, alios omnino exemerint numero.* The fragments of the *πινάκες* of Kallimachus are



best given by Wachsmuth in *Philologus* xvi 653—666. The famous preface to Aristoph. of Io. Tzetzes (in the Ambrosian library at Milan) printed by Keil *Rhein. Mus.* 1848 110 'Alexander the Aetolian and Lykophron of Chalkis, encouraged by royal munificence, revised for Ptolemy Philadelphus [B.C. 285—247] the dramatic books, I mean those of tragedy, comedy and the satyric drama, Eratosthenes the keeper of that great library assisting them and taking part in the revision. *The catalogues of these books were compiled by Kallimachus.*' *ibid.* and in a later pref. (l. c. 117) we are told that Alexander took tragedy, Lykophron comedy, Zenodotus and *Aristarchus* Homer and the other poets. See the commentaries of Keil pp. 108—134. 243—257. Ritschl *opusc.* i 1—237, where Keil's paper is reprinted. Bernhardt<sup>13</sup> 180—7. 519—527. II<sup>2</sup> 2 638—9. Ruhnken *hist. crit. orat. gr.* (in Reiske *orat. cod. Matrit.* 212) 519—373 Friedem. and before Rutil. Lup. ed Frotischer Lips. 1841) *opusc. ed.* Bergm. i 387—392 cites Suid. Φιλίσκος Κερκ. to prove that there was a second class of Alexandrian tragedians ἐστὶ δὲ τῆς δευτέρας τάξεως τῶν τραγικῶν, οἳ τινὲς εἰσι ἕξ καὶ ἐκλήθησαν Ηλειαῖς cf. Nake *opusc.* i—52; of another so-called Pleiad (in a Madrid ms. Iriarte *catal. cod. Matrit.* 212) five names are noticed by Quint. Θεόκριτος, Ἀρατος, Νίκανδρος, Καλλιμαχος, Ἀπολλώνιος οὗτος, Λυκόφρων οἶμαι, Ὀμηρος ὁ νεὸς τραγικός. In Tzetz. life of Lykophron i 263 Müller Φιλίσκος takes the place of Kallimachus. *Ath.* viii 336 cites Pergamene catalogues of the middle comedy. cf. Wegener de aula Attalica litterarum artiumque faultrice. Havniae 1836 p. 78. The de viris illustribus of Suet. was arranged on the plan of the *πίνακες* or of the lists of DII. and Quint. see Reifferscheid's ed. 'de poetis.' 'de oratoribus.' 'de philosophis.' 'de grammaticis et rhetoribus.' Westermann's *Βιογράφοι* vitarum scriptores graeci minores, divided into 8 books, epic, lyric, tragic, comic poets, orators (with sophists and grammarians), philosophers, physicians, follows much the same order, and contains many wrecks of the biographical and bibliographical researches of Alexandrian librarians.

GRAMMATICIS on grammarians as expositors of poets see Iuv. vii 227 n. Gell. xx 10 § 2 *tum ille me despiciens: 'aut erras' inquit, 'adulescens, aut ludis; rem enim doceo grammaticam, non ius respondeo: si quid igitur ex Vergilio, Plauto, Ennio quaerere habes, quaeras licet.* In the school at Naples, kept by the father of Statius s. v 3 146—161, the authors read comprised *Hom. Hes. Theokr. Pind.* Ibykus, Alkman, *Stesichorus*, Sappho, *Kallimachus*, Lykophron, Sophron, Korinna. Aristid. i 142 D in a funeral oration on a grammarian, names as authors interpreted by him *Homer, Archilochus, Hesiod, Simonides, Stesichorus, Pindar, Sappho, Alkaios.* Hieron. c. Ruf. i 16 *puto quod puer legeris Aspri in Vergilium et Sallustium commentarios, Vulcatii in orationes Ciceronis, Victorini in dialogos eius, et in Terentii comoedias praeceptoris mei Donati, aequae in Vergilium, et aliorum in alios, Plautum videlicet, Lucretium, Flaccum, Persium atque Lucanum.* See esp. the various definitions of grammar in Sext. Emp. *adv. gramm.* with his comments. Wower polymath. c. 8—10 in Gronov. *thes. x.* Gräfenhan's *Gesch. d. class. Philologie.* On the study of history in grammar schools Iuv. vii 231 n.

l. 5 ARISTARCHUS ATQUE ARISTOPHANES § 59. after these words the mss. read *poetarum iudicium*, a marginal note, or the correction *poetarum iudices.* The interpolation is specially flat after §§ 52 l. 33. 53 l. 36. In § 109 one ms. has *totas virtutes* (add. in marg. *laus Ciceronis*), another in the text, *totas laus Ciceronis virtutes.* *ἐπαινος Αἰσχίνου* in Philostr. *soph.* i 18 § 3 cl. Wolf anal. iv 532. *ἐπαινος ὀπλίτου* in schol. Eur. *Herc. f.* 160. *ψόγος Ἡρακλέους ὡς τοξότου* *ib.* 154. OSANN. cf. § 47 l. 6 n. Phot. *cod.*



265 p. 491 b 29—32 καὶ τὸν ὑπὲρ Σατύρου δὲ λόγον τῆς ἐπιτροπῆς πρὸς Χαρίδημον οἱ μὲν πρὸς τὴν κρίσιν ἔχοντες τὸ ἀσφαλὲς Δημοσθένους λέγουσιν εἶναι, ὁ δὲ Καλλιμαχος, οὐδ' ἱκανὸς ὦν κρίνειν, Δεινάρχου νομίζει.

ARISTOPHANES of Byzantium went early to Alexandria and became a pupil of Zenodotus, Kallimachus, Dionysius Iambus, the comic poet Machon and Eratosthenes. Ritschl opusc. II pp. 63—73 dates his life cir. Ol. 129—130 [B. C. 264—257]—Ol. 148—9 [B. C. 188—181]. M. Schmidt Philol. VII 368 fixes his death act. 77 B. C. 177. He followed Apollonius as librarian of the Alexandrian in his 62nd year, was thrown into prison at an advanced age on the charge of intending to fly to king Eumenes, but was released before his death. His principal work was a revision of Zenodotus' ed. of Homer, e.g. he rejected the end of Od. after ψ 296. He invented various critical marks and also edited Alkæus and Pindar, the tragic and comic poets; e.g. he is often cited in the scholia to Eurip.; those on the Phoen. edited by Cobet, and some 'arguments' of Greek plays are ascribed to him. His principal work λέξεις was arranged by subjects, e.g. προσφωνήεις, or by localities, Λακωνικαὶ γλώσσαι. The fragments relating to the genuineness of the Hesiodic poems (Quint. I 1 § 15), the divisions of the Platonic dialogues, and the number of the plays of Soph. probably belong to his supplements to the *pinakes* of Kallimachus. cf. R. Volkmann in Pauly I<sup>2</sup> 1629—32. Gräfenhan I 394—6. III 35—6. III—2. Suid. Cic. fin. v § 50 *quo studio Aristophanem putamus actatam in litteris duxisse?* In the great debate between analogy and anomaly (Lersch Sprachphilosophie der Alten) he declared for analogy Varr. I. l. IX § 12. X § 68. Varro made much use of him ib. v § 9 *non solum ad Aristophanis lucernam, sed etiam ad Cleanthis lucubravi.* VI § 2. See Aristophanis Byzantii fragmenta, collegit et disposuit Aug. Nauck. Hal. 1848. — A. Kirchhoff zwei Argumente des Arist. v. Byzanz u. eine Didaskalie in Zeitschr. f. d. Gymnasialw. 1853 suppl. pp. 46—53. — F. G. Schneidewin de hypothesibus tragoediarum gr. Aristophani Byz. vindicandis comm. Gott. 1854. 4to.

ARISTARCHUS § 59. I 4 § 20. proverbially the prince of critics schol. II. B 153. 316. Δ 235. Panaetius in Ath. XIV 634<sup>c</sup> calls him μάντις. Cic. ad fam. III 11 § 4. IX 10 § 1 *nisi forte scire vis me inter Niciam nostrum et Vidium iudicem esse. profert alter, opinor, duobus versiculis expensum Niciæ; alter Aristarchus hos ὀβελίζει. ego tamquam criticus antiquus iudicaturus sum, utrum sint τοῦ ποιητοῦ αὐτὸν παρεμβέβλημένοι.* Att. I 14 § 3. in Pis. § 73. Hor. a. p. 450. Ov. Pont. III 9 24. Auson. lud. VII sap. pr. 12. Hieron. c. Ruf. I 17 *illud miror, quod Aristarchus nostri temporis pueriliter ista nescieris.* Eugen. pr. Dracont. hexam. couples *Aristarchus* with *Tucca*, *Varius*, *Probus*. Gell. II 25 § 4 and Varr. I. l. VIII §§ 63. 68. IX §§ 1. 43. X §§ 16. 42 cite him as the upholder of analogy against Krates. See the action of Sigma against Tau in the archonship of Aristarchus, Luc. iud. vocal. 1. id. ver. hist. II 20 Homer certifies the genuineness of all the verses rejected by Arist. Aristarchus of Samothrake, pupil of Aristophanes whom he probably succeeded as Alexandrian librarian, retired to Kyprus, where he starved himself to death. Ritschl opusc. I 73 fixes his birth Ol. 138 (B. C. 228—225)—139 (B. C. 224—221), his appointment as librarian shortly before Ol. 148 (B. C. 188—185)—149 (B. C. 184—181), his death Ol. 156 (B. C. 156—153)—157 (B. C. 152—149). M. Schmidt Philol. VII 368 fixes his birth Ol. 142, 4 = B. C. 209, his engagement as teacher of Ptol. Evergetes Ol. 151 (B. C. 184—181)—152 (B. C. 180—177), his flight to Kyprus cir. Ol. 158 (B. C. 148—145)—159 (B. C. 144—141), his death act. 72 B. C. 138 or 137. Of his 40 pupils several were men of mark, as Ammonius, Apollodorus, Dionys. Thrax. He left 800 treatises, of which 48 were on the 48 books of Homer, and also commented on

Hesiod, Alkæus, Anakreon, Pindar, Aeschylus, Sophokles, Ion, Aristophanes. He supplied the physician and lexicographer Bakchus with citations for his lexicon, chiefly from the dramatists; Hesych. too and Apollon. lex. Hom. owe much to him. By the help of the Venice scholia Lehrs has given an account of his Homeric labours, *de Aristarchi studiis Homericis* Regim. 1833. His sound critical instinct led him to uphold the historical interpretation against the allegorising school of Krates. More in R. Volkmann in Pauly <sup>12</sup> 1573—81. Wolf proleg. 227—276. Gräfenhan I 397—401. II 37—41. III 4—8.

1. 6 NEMINEM SUI TEMPORIS the Pleiad, or second class of tragedians, taken from the Alexandrine school (above § 54 1.4 n. p. 121. Bernhardy II<sup>2</sup> 2 65—66. 69—72) was an extension of the original canon; so also the admission of Kallimachus Quint. § 58 n. among the elegiac poets. See Bernhardy's criticism I<sup>3</sup> 185—6 'the selection of the historians is a fiction, that of the ten orators cannot be traced before the Augustan age' etc.

IN NUMERUM REDEGERUNT § 59. Suid. Δείναρχος. ῥήτωρ τῶν μετὰ Δημοσθένους ἐγκριθέντων εἰς. Phot. cod. 61 p. 20 b 23 τὸν μέντοι Λυσανίου Διοσχίνην ἄλλοι τε καὶ Φρόνιχος μᾶλλον, ὃν καὶ Σωκρατικὸν καλοῦσιν, εἰς τοὺς ἀρίστους ἐγκρίνει, κανόνα μετὰ γε τοὺς πρώτους Ἀττικοῦ λόγου τοὺς ἐκείνου ἀποφαινόμενος λόγους. cf. ib. 2 10 οὐκ ἐγκρίνει δὲ αὐτὸν ὁ Καϊκίλιος. ib. cod. 262 p. 488 b 14 φέρονται δὲ αὐτοῦ [i.e. of Lysias] κ' καὶ ὁ [λόγοι], ὧν τοῖς γνησίοις γ' καὶ ἅ' καὶ διακοσίους ἐγκρίνουσιν. lex. Sangerm. in Bekker anecd. 362 15 Φρόνιχος μέντοι οὐκ ἐγκρίνει τὴν φωνήν. RUINKEN (with one exception), who adds exx. of κρίνω used in the same sense and ἐκκρίνω of exclusion from the canon.

1. 7 REDDIDIT *codex Almen.* reddit G, edidit LS s. HALM. The other editors read *edidit*; and *reddidit* itself must be 'produced,' as fields are said *reddere* their crops; but as this sense is not attested, *edidit* is to be preferred.

AEQUALI QUADAM MEDIOCRITATE § 86 *aequalitate*: never rising to the *genus grande*, never descending to the *genus subtile*, but maintaining throughout one uniform, sustained tone, that of the *genus medium* § 44 n. This is a fair criticism of the greatest of the Alexandrine poems; it is learned and correct, tells the story of the Argonauts with a due regard to proportion, and has many minor, idyllic, beauties, but wants epic unity and inspiration. See Volkmann and Bernhardy for elaborate criticisms, and for one of the finest passages III 744 seq. the silence of the night contrasted with the restless workings of passion in Medea. [Longin.] 33 § 4 'no doubt *Apollonius*, who wrote the Voyage of the Argonauts, is never found tripping, ἀπτωπες. Would you then rather be Homer or Apollonius?'

§ 55 1. S ARATI of Soli in Kilikia, a pupil of the grammarian Menekrates and of the philosophers Timon and Menedemus. In his youth he made the acquaintance of Zenon at Athens, and went cir. 275 B.C. with his tutor Persaeus, a pupil of Zenon's, to the court of Antigonos Gonatas, a liberal patron of letters. His chief poem, the extant *φαινόμενα*, was composed at the king's request, and was well received by the Alexandrian dispensers of fame Kallim. epig. 29=anthol. Pal. IX 507. cf. ibid. 25. 541. append. 70. Theokr. VII 98. 102. 122. and VI which is dedicated to him. He died at the court of Antigonos Gonatas, i.e. before B.C. 239. A monument was erected to him on a hill at his native place (Mela I 13) and his effigy (Siden. ep. IX 9 *corvix panda*) appears on its coins (Visconti iconogr. gr. I pl. VII 5). The titles of not a few of his lost works are preserved; he also published a critical edition of the *Odyssey*. His *Phaenomena* is a metaphorical phrase of the prose *Phaenomena* of Eudoxus, with an appendix on the prognostics of weather from Theophrastus. His language is simple and

elevated, his versification correct. Maxims and proverbs (cf. Quintil. § 46 n.) and the solid information contained in his chief poem, made it long popular, as is proved by the numerous Greek commentaries, by the Roman versions of Cicero (Lact. v 5. the fragments in Cic. ed. Orelli-Halm iv<sup>2</sup> 1014—1037. G. Schulz, quaestiones crit. ad Cic. Aratea, Neuruppin 1868. 4to), of Germanicus Caesar, nephew and adoptive son of Tiberius (more than 900 lines of this free version, with scholia rendered necessary by its use as a text-book of astronomy, have come down to us, ed. Breysig Berol. 1867, cf. Haupt in Hermes III 153—5. Lact. I II. 21. v 5), and Rufus Festus Avienus (late in the 4th cent. A.D. printed in Buhle's Aratus and in Wernsdorf-Lemaire poet. lat. min. v). Cic. n. d. II § 104 Lucilius says *utar carminibus Arateis, quae a te [Cicero] admodum adulescentulo conversa ita me delectant, quia Latina sunt, ut multa ex iis memoria teneam*. then follow citations to § 114. id. rep. I § 22 *cuius [a celestial globe] omnem ornatum et descriptionem, sumptam ab Eudoxo, multis annis post non astrologiae scientia, sed poetica quadam facultate versibus Aratum extulisse*. de or. I § 69 *constat inter doctos hominem ignarum astrologiae ornatissimis atque optimis versibus Aratum de caelo stellisque dixisse*. Ov. amor. I 15 16 *cum sole et luna semper Aratus erit*. Verg. georg. see Macr. v 2 § 4 *dicturumne me putatis ea quae vulgo nota sunt, quod Theocritum sibi fecerit pastoralis operis auctorem, ruralis Hesiodum, et quod in ipsis georgicis tempestatis serenitatisque signa de Arati phaenomenis traxerit*. see ind. to Serv. under *Aratus*. Stat. s. v 3 23 *doctique modos extendis Arati*. Petron. 40 after an astrological lecture by Trimalchio the guests cried *sophos*, threw up their hands and swore that neither *Aratus* nor Hipparchus deserved to be compared to him. St Paul's quotation Acts 17 28 of phaen. 5 τοῦ γὰρ καὶ γένος ἐσμέν is alluded to by Hieron. in Gal. 4 24 VII 471<sup>d</sup> Vall. in Eph. 5 14 ib. 647<sup>e</sup>. 648<sup>a</sup>. ep. 70=84 § 2 I 426<sup>a</sup>. in Tit. I 12 I 706<sup>d</sup> *ipsius enim et genus sumus quod hemistichium in phaenomenis Arati legitur, quem Cicero in Latinum sermonem transtulit et Germanicus Caesar et nuper Avienus, et multi, quos enumerare perlongum est*. One of these 'many' may have been Gordian I. Capitolin. Gord. 3 § 2 *adulescens cum esset Gordianus, . . . poemata scripsit, quae omnia extant, et quidem cuncta illa quae Cicero, id est Marium et Aratum*. The famous description of the abode of Justice on earth, phaen. 100—136. is alluded to by Ammian. XXII 10 § 6. XXV 4 § 19. See Bernhardt. R. Volkmann in Pauly I<sup>2</sup> 1414—6. Five lives of Ar. in Westermann's *βιογράφοι* 52—61.

UT IN QUA §§ 57. 74. 76 ut cum . . . tulerit. 2 § 13. Zumpt § 565. Herzog ad Caes. b. G. v 35. IERBST. Madvig § 366 2. Not used by Cic.

I. 9 SUFFICIT TAMEN OPERI, CUI SE PAREM CREDIDIT Imhoff justly infers from this disparagement of the subject, that Domitian cannot be the Germanicus whose translation is extant. Plin. ep. v 6 § 43 after speaking of Homer and Verg. *vides ut Aratus minutissima etiam sidera connectetur et colligat: modum tamen servat: non enim excursus hic eius, sed opus ipsum est. similiter nos, ut parva magnis*.

I. 10 THEOCRITUS 'the Sicilian poet' (Julian. ep. 3. cf. Verg. ecl. IV 1 Sicelides *Musae*. X 1 Arethusa. Mosch. id. III 94 ἐν δὲ Συρακοσίοισι Θεόκριτος) of Syracuse anth. Pal. IX 434 ἄλλος ὁ Χίος: ἐγὼ δὲ Θεόκριτος, ὃς τὰδ' ἔγραψα, | εἰς ἀπὸ τῶν πολλῶν εἰμὶ Συρακοσίῳν, | υἱὸς Πραξαγόραο περικλειτῆς τε Φιλίων. id. XVI must have been addressed to Hieron II shortly after his accession B.C. 265, id. XVII to Ptolemy Philadelphus probably about the beginning of the Syrian war B.C. 259 or 258. id. XV, the inimitable Adonizusae, celebrates the procession in honour of Adonis instituted by Ptolemy's queen Arsinoe. Th. lived partly in Alexandria, partly in Syracuse, partly in Magna Graecia; id. XXVIII was written shortly before a

voyage to Miletus to his friend the physician and epigrammatist Nikias, to whom id. XI. XIII are addressed. Kallimachus mentions Th. epigr. 22. 46. 52 Mein. [Longin.] de subl. 33 § 4 *κάν τοῖς βουκολικοῖς πλὴν ὀλίγων τῶν ἐξωθεν* [not properly belonging to idyllic poetry] ὁ Θέοκρ.τος εὐτυχεστάτος. The extraordinary popularity of the idylls is proved by the number of scholia and mss., by the imitations e.g. of Verg. (see ind. Serv. *Theocritus*. Iul. Scaliger poet. v 5. Vergilius collatione scriptorum Graecorum illustratus opera . . . Fulvii Ursini, Leovardiae, 1747, ed. by Valckenaer. G. A. Gebauer de poetarum gr. bucolicorum, inpr. Theocriti, carminibus in eclogis a Vergilio expressis Lips. 1861), Calpurnius Siculus, Nemesianus, Septimius Serenus (these last lyrical in form), also here and there of Tibullus and Hor. See L. Schmidt in Pauly 1<sup>2</sup> 2515—2528. Bernhardt. Teuffel Gesch. d. röm. Liter.<sup>2</sup> §§ 29. 222. Gell. IX 9 §§ 3—5 *scite ergo et considerate Vergilius, cum aut Homeri aut Hesiodi aut Apollonii aut Parthenii aut Callimachi aut Theocriti aut quorundam aliorum locos effingeret, partim reliquit, alia expressit. sicuti nuperrime, apud mensam cum legerentur utraque simul bucolica Theocriti et Vergilii, animadvertimus, reliquisse Vergilium, quod Graecum quidem mire quam suave est, verti autem neque debuit neque potuit. sed enim quod substituit pro eo, quod omiserat, non abest, quin incundius lepidiusque sit*; then follow exx.

I. 11 MUSA ILLA RUSTICA ET PASTORALIS Diomed. III 486 K *bucolica dicuntur poemata secundum carmen pastorale composita, instituta autem sunt, sicut quidam putant, in Laconica, vel, ut alii, in Sicilia*. For their origin cf. ib. 486—7. DS. IV 84. Ath. XIV 619<sup>ab</sup>. Näke opusc. I 161—8.

§ 56 I. 12 AUDIRE VIDEOR § 46 l. 37 n. Hor. c. III 4 6. II I 21 *audire magnos iam videor duces*, where Bentl. reads *videre*; to his exx. of *videre videor* add Cic. fin. V § 4. n. d. I § 106. div. in Caec. § 45. id. p. Gall. in Quint. VIII 3 § 66. Quint. ib. 6 § 33.

I. 13 CONGERENTIS § 7 l. 15 n. The following questions are the pleas put in by advocates of *Pisandros* etc.

QUID also in l. 15 and 18. So in I 4 § 16 four times. cf. § 8 l. 24 n.

I. 14 NON 2 § 25 n.

PISANDROS cf. § 54 l. 2 n. of Kamirus in Rhodes Strab. 655, flourished Ol. 33 = B.C. 648—645. Theokr. epigr. 20 in ecription for a statue of P. in his native place *τὸν τῷ Ζανὸς ὄδ' ἔμιν νιδὸν ὤνῆρ | τὸν Λεοντομάχαν, τὸν ὀξύχρυα, | πρᾶτος τῶν ἐπάνωθε μουτοποιῶν | Πείσανδρος σιγῆγραφεν ὡς Καμίρου | χῶσους ἐξεπύρασεν εἰπ' ἀέθλους. | τοῦτον δ' αὐτὸν ὁ δῆμος, ὡς σάφ' εἶδῃς, | ἔστασ' ἐνθάδε χάλκεον ποιήσας | πολλοῖς μυσὶν ὅπισθε κήναιτοῖς*. Steph. Byz. Κάμιρος calls him *διασημότατος ποιητής*. Of the Heraklea in 2 books very slight fragments remain, but enough to shew that he was the earliest authority known for various details of the legend, as, Paas. II 37 § 4, the many heads of the hydra, the combat with Antaeus, the voyage across the ocean in the golden bowl of the sun, the brazen club of Herakles and lion's skin schol. Apollon. I 1176 cl. Strab. 688, the hind of Istria with golden antlers see Pisandri fragm. ed. Dübner ad calc. Hesiodi. Heyne exc. I on Aen. II who warns us against identifying the Pisander from whom Verg. borrowed almost word for word the story of the sack of Troy, Sinon and the wooden horse (Macrob. V 2 §§ 4. 5), with the poet of Kamirus.

NICANDRUM a physician of Kolophon, spent some time in Aetolia, and then at the court of Pergamus, where he dedicated some books to the last king Attalus III B.C. 138—133, see Clinton B.C. 182. 138. His poems were chiefly didactic and supplied materials to far greater authors, e.g. the 5 books of *ἐρεποιούμενα* to Ov. met. They abound with professional learning in medicine, natural history, grammar, mythology; their diction is



everywhere disfigured by incorrect forms and new-coined words. Bentley to Mead, 10 Aug. 1722, returning a copy of Nicander emended for the use of Boerhaave's contemplated edition (corresp. 591 ed. Wordsw.) *habe tibi poetam tuum antiquarium sane illum, obsoleta et casca verba studiose venantem et vel sui saeculi lectoribus difficilem et obscurum*. Two are preserved entire, the ἀλεξίφάρμακα of 630 hexameters, on poisons and their antidotes, and the θηριακά in 958 hexameters on venomous animals. Fragments remain of many other books, one on a like unpromising subject ὀφιακά, others ethnographical, medical, lexicographical. His language was in part borrowed from Antimachus schol. ther. 3, and therefore Dionysius of Phaselis in his book on the poetry of Ant. had occasion to speak of him *ibid.* pr. See Bernhardt and the exhaustive prolegomena to Nicandrea recens. Otto Schneider. accedunt scholia in theriaca ex recens. Henrici Keil, scholia in alexipharmaca ex recogn. Bussemakeri et R. Bentley emendationes partim ineditae, Lips. 1856. Adams on Paulus Aegineta v. anth. Pal. ix 211. 212. 213 Κολοφών ἀρίδης ἐν πτολίεσσι τέτυκται, | δοιοὺς θρεψαμένη παῖδας ἀριστονόους, | πρωτότοκον μὲν Ὀμηρον, ἅτῃρ Νικάνδρον ἔπειτα, | ἀμφοτέρους Μοῖσαις οὐρανίησι φίλους. Plut. (one of N.'s commentators) de aud. poet. 2 p. 16<sup>d</sup> τὰ δ' Ἑμπεδοκλέους ἔπη καὶ Παρμενίδου καὶ θηριακά Νικάνδρου καὶ γνωμολογίαι Θεόγνιδος λόγοι εἰσι κεχρημένοι παρά ποιητικῆς, ὥσπερ ὀχημα, τὸν ὄγκον καὶ τὸ μέτρον, ἵνα τὸ περὶ δὲ διαφύγῃσιν.

FRUSTRA l. 18. 'without reason' = *temere*. I 10 § 15 non igitur frustra Plato civili viro . . . necessariam musicen credidit. XII 2 § 5. Hand II 747 has exx. from Plaut. Ter. Cic. Verg. Tac. Suet. HERBST. cf. Mühlmann I 2 622—3. Apul. met. III 4 facile vos edocebo me . . . tantam criminis invdiam frustra sustinere.

MACER § 87. VI 3 § 96 quod adeo facile est, ut Ovidius ex tetrastichen Macri carmine librum in malos poetas composuerit. XII 11 § 27 si hanc cogitationem homines habuissent, ut nemo se meliorem fore eo, qui optimus fuisset, arbitraretur, ii ipsi, qui sunt optimi, non fuissent, nec post Lucretium ac Macrum Vergilius nec post Crassum et Hortensium Cicero. Ov. tr. IV 10 43—4 saepe suos volucres legit mihi grandior aëre, | quaeque necet serpens, quae iuvat herba, Macer. Manil. II 43—5 ecce alius pictas volucres ac bella ferarum, | ille venenatos angues, hic nata per herbas | fata refert vitamque sua radice ferentes. Hieron. Eus. chron. a. Abr. 2001 = Aug. 28 = A. U. 739 = B. C. 15 Aemilius Macer Veronensis poeta in Asia moritur. Serv. on Verg. ecl. v 1 says that by Mopsus is meant Aemilius Macer, Vergilii amicus. Tibull. I 6 i castra Macer sequitur: tenero quid fiet Amori? Plin. cites Aemilius Macer as an authority for IX—XI. XVII. therefore the name Licinius Macer, cited for the same class of subjects in other books, is probably only an error. The grammarians name expressly an ornithogonia and theriaca of Macer; also apparently a botanical work. See R. Unger, de Aemilio Macro Nicandri imitatore. Friedland. 1845. 4to. Teuffel Gesch. d. röm. Liter.<sup>2</sup> § 219. A mediaeval poem de viribus herbarum was once ascribed to this Macer.

I 15 VERGILIUS Macrob. V 22 §§ 9. 10 apud Vergilium [g. III 391] Pan 'niveo lanae munere' Lunam inlexisse perhibetur . . . in hoc loco Valerius Probus, vir perfectissimus, notat nescire se hanc historiam sive fabulam quo referat auctore, quod tantum virum fugisse miror. nam Nicander huius est auctor historiae, poeta quem Didymus, grammaticorum omnium quique sint quique fuerint instructissimus, fabulosum vocat. cf. Philargyr. ad Verg. l.c. Within a few lines *ib.* 414—437 Verg. imitates several passages of the theriaca, but nowhere any of the extant fragments of the γεωργικά (in Schneider 73—122 chiefly relating to the botanical and culinary uses of plants, a part of agriculture which Verg. has omitted). Still this and the μελισσοφυ-



γικδ (ib. 122—4) were in all likelihood used by him. It is therefore needless with R. Unger de C. Valgii Rufi poematis Hal. 1848, to read *Valgus*. Valgus, cos. B.C. 12, is often cited by Pliny as a botanical authority (see Teuffel Gesch. d. röm. Lit.<sup>2</sup> § 236 who thinks the conjecture probable; it is rejected by Halm and by Schneider p. 74, and would require the omission of *idem* l. 16).

EUPHORIONEM XI 2 § 14. Euph. born at Chalkis in Euboea Ol. 126 (B.C. 276—273) when Pyrrhus was defeated by the Romans B.C. 275, a pupil in philosophy of Lakydes (successor of Arkesilaus) and of Prytanis a Peripatetic, in poetry of Archebulus of Thera; though pale, corpulent and deformed (*κακοσκέλης*), still the paramour of a queen of Euboea. After amassing much wealth he went to Syria, and was appointed by Antiochus the great (who reigned B.C. 223—187) keeper of the public library at Antioch. He was buried either in Apamea or in Antioch. Suid. and the epitaph written by Theodoridas, anth. Pal. VII 406, for his cenotaph at Athens: ἀλλὰ σὺ τῷ μύστη βούην ἢ μῆλον ἀπαρῆαι | ἢ μύρτον· καὶ γὰρ ζῶς ἐὼν ἐφίλει. Antiquarian, mythological and grammatical learning appear to have recommended his works in prose and verse to posterity, e.g. to Nonnus. His ‘curses on the cup-stealer,’ and ‘Chiliads,’ personal and occasional pieces, yet overflowed with recondite lore. Cic. Tusc. III § 45 after quoting Ennius *o poetam egregium! quamquam ab his cantoribus Euphorionis contemnitur*, where we have the same protest as in Cic. Brut. against those encroachments of Alexandrine taste, which prepared the way for the silver age. The affected intricacy of Alexandrine poetry, its rare words and harsh constructions are censured de div. II § 132 *quid? poeta nemo, nemo physicus obscurus? ille vero nimis etiam obscurus Euphorion, at non Homerus. uter igitur melior?* This very difficulty made it attractive to Tiberius, who amused his retreat in Capreae with grammatical riddles Suet. 70 *fecit et graeca poemata imitatus Euphorionem et Rhianum et Parthenium, quibus poetis admodum delectatus, scripta omnium et imagines publicis bibliothecis inter veteres et praecipuos auctores dedicavit, et ob hoc plerique eruditiorum certatim ad eum multa de his ediderunt*. Clem. Al. str. V 50 p. 676 P after speaking of the obscurity of Pythagorean allegory, of Herakleitos and Pherekydes Εὐφορίων γὰρ ὁ ποιητῆς καὶ τὰ Καλλιμάχου Αἴτια καὶ ἡ Λυκόφρονος Ἀλεξάνδρου καὶ τὰ τοῦτοις παραπλήσια γυμνάσιον εἰς ἐξήγησιν γραμματικὴν ἐκκεῖται ἅπασιν. Lucian quom. hist. conscr. 57 contrasts the brevity and just proportion of Thuk. and Homer with the Alexandrine loquacity: Homer παραθεῖ τὸν Τάνταλον καὶ τὸν Ἰξίωνα καὶ τὸν Τιτυὸν καὶ τοὺς ἄλλους. εἰ δὲ Παρθένιος ἢ Εὐφορίων ἢ Καλλιμάχος ἔλεγε, πόσοις ἂν οἷε ἔπεισι τὸ ὕδωρ ἄχρι πρὸς τὸ χεῖλος τοῦ Ταντάλου ἦγαγεν; εἴτα πόσοις ἂν Ἰξίωνα ἐκύλισε; Cornelius Gallus (Quint. § 93 n.) introduced Euph. to general notice Serv. ecl. VI 72 after speaking of a contest in divination between Chalcas and Mopsus *hoc autem Euphorionis continent carmina*, quae Gallus transtulit in sermonem Latinum. Diomed. III p. 487 14 K *elegia . . . quod genus carminis praecipue scripsit apud Romanos Propertius et Tibullus et Gallus imitati Graecis Callimachum et Euphoriona*. Varr. I 1 § 9 and Colum. I 1 § 10 cite Euphorion among their authorities and he was used by Verg. Serv. Aen. III 17. Krates in anth. Pal. XI 218 ἐπὶ πᾶσι | Χοῖριλον Εὐφορίων εἶχε διὰ στόματος, | καὶ κατάγλωσσ’ [‘beglossed,’ i.e. overrun with ‘glosses’ or unusual words] ἐπεί τε τὰ ποήματα, καὶ τὰ φίλητρα | ἀτρεκέως ᾗδει· καὶ γὰρ Ὀμηρικὸς ᾗν. See the exhaustive monograph: de Euphorionis vita et scriptis disse-ruit et fragmenta . . . illustravit A. Meineke, Gedani 1823. enlarged in his *analecta Alexandrina*, Berol. 1843. Clinton f. II. III<sup>2</sup> 528—530. historical fragments in C. Müller fr. hist. gr. III, Par. 1849, 71—3.

TRANSIBIMUS § 57. 2 § 10 and very often in this sense in Quintil. Plin.

ep. Tac. Iuv. Plin. h. n. x § 41 *unum eorum praescitum transire non queo*. Cic. has *silentio transire*. So in Tac. and Suet. *transmittere* = 'omit.'

l. 17 IN BUCOLICIS x 50—I Chalcidico *quae sunt mihi condita versu | carmina pastoris Siculi modulabor avena*. Probus ib. Euphorion... cuius in scribendo secutus colorem videtur Cornelius Gallus. Serv. ib. *hoc dicit: ibo et Theocritio stylo scribam carmina Euphorionis*.

l. 18 HORATIUS FRUSTRA TYRTAEUM HOMERO SUBIUNGIT? a. p. 401—3 *post hos [Orpheus and Amphion] insignis Homerus | Tyrtaeusque maris animos in martia bella | versibus exacuit*. in Quint. XII II § 27 the reading *Tyrtaei* is very uncertain. I 10 § 14 *exercitus Laedaeemoniorum musicis accensus modis*. Tyrtaeus, the Körner of Sparta, by his elegies and anapaests roused the Spartan youth to overcome the desperate resistance of the hero of Messenian legend, Aristomenes, in the 2nd Messenian war (B. C. 685—668 Fischer gr. Zeittafeln pp. 81—4. 88 after Pausanias. B. C. 645—628 Duncker, Curtius, Kohlmann quaestiones Messen. Bonn, 1866. B. C. 648—631 Grote bk. II c. 7. Suid. places Tyrt. Ol. 35 = B. C. 640—637). Already the elegiac measure had been employed in political and patriotic songs by Kallinus. Tyrt. is by most and the earliest authorities called an Athenian, whom by order of the oracle the Spartans summoned to their aid. Lykurg. c. Leokr. pp. 162—3 who cites a long fragment, boasts of the services rendered by Tyrt. not only in the instant need, but for the education of the young at all times; 'whereas the Spartans take no account of other poets, about him they are so zealous, that they passed a law, that whenever they take the field, all should be called to the king's tent to listen to the poems of Tyrtaeus; thinking that thus they will be most ready to die for their country.' Thus Lyk. found that study of Tyrt., which Quint. recommends, to be of practical importance to the orator. cf. DChrys. or. II pp. 25—6 D where Hom. and Tyrt. are coupled as by Hor., ib. 33 where he cites the 'march' ἐμπατήριον of Tyrt. ἄγερ' ὦ Σπάρτας εὐάνδρου! κοῖροι πατέρων πολιτῶν, | λαῖα μὲν ἔνυν προβάλεσθε, | δόρυ δ' εὐτόλμως πᾶλλοντες, | μὴ φειδόμενοι τὰς ζωῶς | οὐ γὰρ πάτριον τῷ Σπάρτῃ. cf. or. 36 II 55 20. Plat. leg. I 629<sup>a</sup>—630<sup>c</sup>, whence it appears that the poems of Tyrt. were as familiar to Cretans as to Spartans. ib. II 667<sup>a</sup> τῶν Τυρταίου πολεμικῶν. . . πολεμικώτερον. ib. IX 858<sup>e</sup> where he is classed with Homer for his political and moral influence. Philochor. fr. 55 56 in Ath. xiv 630<sup>f</sup> the Spartans after the Messenian war established the custom of singing in turn the poems of Tyrt. on campaigns after dinner, the polemarch assigning a prize of meat to the best singer. Krates the grammarian says of Hom. Od. O 496 κάλλιον ταῦτα πρὸς τοὺς νέους ἀναγιγνώσκειν εἰς διέγερσιν, ἢ ἂ Τυρταῖος Λακεδαιμονίοις ἔγραψεν. Paus. IV 15 § 6. 16 §§ 2. 6. where Tyrt. appears as a lame schoolmaster. Strab. VIII p. 362. Plut. Kleom. 2 puts into the mouth of Leonidas the criticism. Tyrt. is ἀγαθὸς νέων ψυχὰς αἰκᾶλλειν. The extant fragments, 153 verses in all, are 1) from the Εἰρημία, a poem written to assuage discontents and clamours for a division of lands Aristot. pol. v 7 p. 1306 b 39. Paus. IV 18 § 3. fr. 1—7 Bergk. 2) ὑποθήκαι, or exhortations ἀρετῆς πελάσαι τέρμασιν ἢ θανάτου fr. 10—14. These two classes are in the Ionic dialect and elegiac metre. The shame of the coward, the glorious death or honored age of the brave are set forth with great force. 3) ἐμπατήρια, see above, in Doric dialect and in the anapaestic paroemiac. Cic. Tusc. II § 37 of the Spartans *quorum procedit mora ad tibiam*, nec adhibetur ulla sine anapaestis pedibus hortatio. Amm. Marc. xxiv 6 § 10 Vales. Mure bk. III ch. 3 § 19 *the anapaest embodies in fact the natural march time, and was adopted as such accordingly by the Romans, as it has been in familiar modern practice*. Meursius misc.

Lacon. II 11. See Callini. Tyrtæci. Asiæ carminum quæ supersunt. disposuit emendavit illustravit Nic. Bachius, Lips. 1831. Bergk poet. lyr.<sup>3</sup> 393—405. Mure. Bernhardy.

§ 57 l. 19 NEC SANE QUISQUAM EST is connected with *audire videor* l. 12. 'and to be sure there is no one.'

l. 20 INDICEM EX BIBLIOTHECA SUMPTUM § 104. 'a catalogue.' Plin. ep. III 5 § 2 *iungar indicibus partibus, atque etiam quo sint ordine scripti [libri avunculi mei] notum tibi faciam. est enim hæc quoque studiosis non iniucunda cognitio.* Cic. de or. I § 61 *in philosophos vestros si quando incidi, deceptus indicibus* ['titles'] *librorum, qui sunt fere inscripti de rebus notis et illustribus, de virtute, de iustitia, de honestate, de voluptate.* cf. DH. comp. 5 p. 84 Schäfer 'lest any one should set a high value upon the knowledge, captivated by the somewhat similar titles of the treatises, *θηρευθεὶς ταῖς ἐπιγραφαῖς τῶν πραγματειῶν ὁμοιότητά τινα ἐχούσας.*' Suet. gr. 6 of Aurelius Opilius *huius cognomen in plerisque indicibus et titulis per unam litteram (L) scriptam animadverto, verum ipse id per datus esset in parastichide libelli, qui inscribitur pinax.* Sen. de tranq. 9 § 4 *quod innumerabiles libros et bibliothecas, quarum dominus vix tota vita indices perlegit?* § 6 *cui voluminum suorum frontes maxime placent tituli que.* id. ep. 39 § 2 *sume in manus indicem philosophorum: hæc ipsa res expergisci te coget, si videris, quam multi tibi laboraverint.* Gell. III 3 § 1 *cites indices of Plautus'* plays by six different authors. A very long list of authors might be borrowed from the authorities named in Plin. h. n. I, a shorter from Varr. r. r. I 1 §§ 8—10. On the catalogues in DL. cf. the convincing argument of Fr. Nietzsche Rhein. Mus. 1868 632—653. 1869 181—228.

BIBLIOTHECA the earliest libraries in Rome were Greek, e.g. those of Aemilius Paulus, Sulla, Lucullus. Atticus and the two Ciceros had each libraries, Marcus in his Tusculanum and Cumanum. Caesar, Suet. 44, employed Varro to collect and arrange *bibliothecas Græcas et Latinas*: so the public libraries erected under Augustus and succeeding emperors, contained books in both languages, e.g. that of Asinius Pollio *in atrio Libertatis*, that *in porticu Octaviæ*, the *bibl. Palatina* cf. Suet. Aug. 29, the *bibl. domus Tiberianæ* cf. Suet. Tib. 74, the *bibl. Pacis* founded by Vespasian, the *bibl. Ulpia* or *bibl. templi Traiani*. Trimalchio with his drunken arithmetic says in Petron. 48 *tres bibliothecas habeo, unam Græcam, alteram Latinam*, Marquardt v 1 116—7. Pitscus and Gell. ind. Hertz *bibliotheca*. Gellius talks of libraries as naturally as a frequenter of the Brit. Mus. might do. Mart. XII pr. after his return to Spain *bibliothecas, theatra, convicius, in quibus studere se voluptates non sentiunt, . . desideramus quasi destituti.* The spelling *bybliothecca*, found in inscriptions and recommended by etymology, has of late been adopted by many of the best scholars.

l. 21 NEC IGNORO IGITUR QUOS TRANSEO it is not a fair inference from the many mistakes which Quint. makes (even with regard to Cic. Meister *questiones Quintilianæ* Liegnitz 1860) that his knowledge of the writers whom he criticises was entirely second-hand: in the leisure hours of two years (ep. ad Tryph.) he may not have had time to consult anew authors whom nevertheless he may have read in his school.

TRANSEO § 56 l. 15 n.

NEC UTIQUE and assuredly I do not condemn them.

l. 22. UT QUI DIXERIM § 40 l. 6. on the constr. § 55 l. 8 n.

§ 58 l. 23 IAM PERFECTIS CONSTITUTISQUE VIRIBUS §§ 59. 131 of Seneca *verum sic quoque iam robustis et severiore genere satis firmatis legendus.* I 8 § 6 of amatory elegy and hendecasyllables *amoveantur, si fieri potest, si minus, certe ad firmius ætatis robur*

reserventur. ib. § 12 *verum priora illa ad pueros magis, haec sequentia ad robustiores pertinebunt.*

CONSTITUTIS XI 3 § 29 iam *confirmatae* constitutaeque *voci*. cf. ἐν τῇ καθεστηκυῖα ἡλικία.

REVERTEMUR the fut. in rules, very common in text-books 7 § 1.

QUOD FACIMUS, UT GRATA SIT the pronoun is preparatory to the dependent clause as § 22 l. 18 n. *illud*. 3 § 6. 5 § 18. 7 § 11. The constr. *saepe fit, ut . . grata sit*, or *saepe facimus, ut varietate delectemur*, would be more regular.

l. 24 CENIS etc. Polyb. III 58 §§ 7—9 employs the very same comparison, where he is rebuking discursive and bird-witted readers: as gourmands, who taste of every dish, do not truly enjoy or derive nourishment from any; so they who read in the same restless way, attain neither present entertainment nor future profit. cf. Sen. ep. 2 § 4 cited on § 59 l. 29. 84 §§ 5—7.

l. 25 TUNC when our taste is established l. 23.

ELEGIAM I 8 § 6 cited on l. 23.

l. 26 CUIUS PRINCEPS HABETUR CALLIMACHUS Catull. 116 2. Hor. ep. II 2 91. 99. 100 *carmina compono, hic elegos.... discodo Alcaeus puncto illius; ille meo quis? | quis nisi Callimachus?* Ov. amor. I 15 13—14 Battidae semper toto cantabitur orbe: | quamvis ingenio non valet, arte valet. II 4 19—20 est, quae Callimachi prae nostris rustica dicat | carmina. id. a. a. III 329—330 sit tibi Callimachi, sit Coi nota poetae, | sit quoque vinosi Teia Musa senis. id. rem. 381—2 Callimachi numeris non est dicendus Achilles. | Cydippe non est oris, Homere, tui. id. Pont. IV 16 32 (cum) Callimachi Proculus molle teneret iter. id. trist. II 367—8. v 5 38. Prop. II 1 39—40 sed neque Phlegracos Iovis Enceladique tumultus | intonet angusto pectore Callimachus. IV=III 1 1—2 Callimachi manes et Coi sacra Philetae, | in vestrum, quaeso, me sinite ire nemus. ib. v=IV 1 63—4 ut nostris tumefacta superbiat Umbria libris, | Umbria Romani patria Callimachi. Mart. IV 23 1—5 dum tu lenta nimis diaque quaeris, | quis primus tibi quisve sit secundus, | Graium quisve epigramma compararit: | palmam Callimachus, Thalia, de se | facundo dedit ipse Brutiano. Stat. s. I 2 252—5 hunc ipse choro plaudente Philetas | Callimachusque senex Umbroque Propertius antro | ambisset laudare diem, nec tristis in ipsis | Naso Tomis divesque foco lucente Tibullus. ib. v 3 15. Plin. ep. IV 3 § 4 after highly commending the greek epigrams and iambs of Arrius Antoninus Callimachum me vel Heroden vel si quid his melius tenere credebam. Greek epigrammatists also cite Kall. very frequently Meleagr. anth. Pal. IV 1 21—2 ἡδύ τε μύρτον | Καλλιμάχου στυφελοῦ μεστόν ἀεὶ μέλιτος. Philippi. ib. XI 321 3 calls grammarians 'soldiers of Kall.' Antiphanes ib. 322 4 calls them μικροὶ καὶ ξηροὶ Καλλιμάχου πρόκινες. Apollon. ib. 275 Καλλιμάχος τὸ κάθαρμα, τὸ παλγιον, ὁ ξύλινος νοῦς: | αἴτιος ὁ γράψας Αἴτια Καλλίμαχος. Pollian. ib. 130 I hate your cyclic poets, plagiarists who say 'αὐτὰρ ἔπειτα' and even 'μήνιν αἰεide, θεά,' καὶ διὰ τοῦτ' ἐλέγχοις προσέχω πλέον' οὐδὲν ἔχω γὰρ | Παρθένιον κλέπτειν ἢ πάλι Καλλιμάχου. Pallad. ib. IX 175 a grammarian is driven to sell his *Kallimachus* and *Pindar*, and even πῶσεις γραμματικῆς πῶσιν ἔχων πενίης. Krinagor. ib. 545 1—2 on the Hekale Καλλιμάχου τὸ τορευτὸν ἔπος τόδε: δὴ γὰρ ἐπ' αὐτῷ | ὦνῃρ τοῖς Μουσέων πάντας ἔσεισε κάλους. adesp. ib. VII 41 in answer to the satire of Apollonius (above) ἃ μάκαρ ἀμβροσίῃσι συνέστιε φίλτατε Μούσαις, | χαῖρε καὶ εἰν Ἀἰδῶ δῶμασι, Καλλίμαχε. ib. 42 on the αἴτια, which was in the form of a dream. Prop. III=II 33 31—2 tu Latii Meropem musis imitere Philetan | et non inflati somnia Callimachi. Mart. X 4 11—12 si non vis, Mamurra, tuos cognoscere mores | nec te scire: legas Aetia Callimachi, the great repertory of antiquarian



legend, foreign to the work-day world. Kallim. himself anth. Pal. VII 525 (epigr. 23 1—6 Schneider) epitaph on his father Battus ὅστις ἐμὸν παρὰ σῆμα φέρεῖς πόδα, Καλλιμάχου με | ἴσθι Κυρηναίου παῖδά τε καὶ γενέτην. | εἰδείης δ' ἄμφω κεν' ὁ μὲν κοτε πατρίδος ὀπλων | ἤρξεν· ὁ δ' ἤεισεν κρέσσονα βασκανίης. | οὐ νέμεσις· Μοῦσαι γὰρ ὅσους ἴδον ὁμματι παῖδας | μὴ λοξῶ πολλοὺς οὐκ ἀπέθοντο φίλους. epigr. 23 7—8 Schneider Βαττιάδ-δεω παρὰ σῆμα φέρεῖς πόδας, εὖ μὲν δοῖδ' ἔιδότος, εὖ δ' οἶνω καίρια συγγελάσαι. Lucian quom. hist. 57 cited on § 56 l. 15. Diomed. cited ib. The four classical masters of elegy are named by Prokl. in Phot. cod. 239 p. 319 b 11 λέγει δὲ καὶ ἀριστεύσαι τῷ μέτρῳ Καλλίνων τε τὸν Ἐφέσιον καὶ Μίμνερμον τὸν Κολοφώνιον, ἀλλὰ καὶ τὸν Τηλέφον Φιλιτᾶν τὸν Κῶνον καὶ Καλλιμάχον τὸν Βάττον· Κυρηναῖος δ' οὗτος ἦν. So Tzetz. schol. in Lykophr. I 257 ἐλεγείων δὲ ποιηταί· Καλλιμάχος, Μίμνερμος, Φιλιτᾶς. anon. in bibl. Coisl. cod. 387 f. 153 (catal. p. 597. Fabric. bibl. gr. ed. vet. IX 600) ἐλεγειοποιηταὶ δ', the same names in the same order. cf. Kallim. fr. p. 193 Blomf. Kall. son of Battus of Kyrene, and a pupil of the grammarian Hermokrates, composed poems in every metre and many works in prose, to the number in all of above 800 books [mostly very short, for he is the author of the adage Ath. III 72<sup>a</sup> τὸ μέγα βιβλίον . . ἴσον τῷ μεγάλῳ κακῶ]. He lived under Ptol. Philad. (B. C. 285—246) and down to the times of Ptol. Euergetes (B. C. 246—221). Before his introduction to Ptol. Philad. he taught grammar at Eleusis, an Alexandrian suburb. SUIDAS. Whether he filled the post of librarian of the Alexandrian, and what are the approximate dates of his birth and death, are disputed points see Ritschl opusc. I 18—9. 63. 67—70. 84. 146—151. 155—6. 225—8. 232—7. Merkel proleg. Apollon. IX—XV. Gell. XVII 21 § 41 *neque diu post* [after A. U. 490 = B. C. 261] Callimachus, poeta Cyrenensis, Alexandriae apud Ptolemaeum regem celebratus est. cf. Strab. IX 438. XVII 838. Among his scholars were Apollonius Rh. (§ 54 l. 4 n.), Eratosthenes, Aristophanes, Hermippus. Among his lost works the 4 books of *αἴτια*, an encyclopaedia of greek antiquities and legend in elegiac verse (the model of Ov. f., and of the historical poems of Prop.) and *πινάκες* (§§ 53 l. 36 n. 54 l. 5 n.) are most to be regretted. Of his elegies the lavacrum Palladis (142 lines) and some slight fragments, with 64 genuine and 11 doubtful epigrams alone remain. See Callimachi elegiarum fragmenta collecta et illustrata a L. C. Valckenauer, ed. I. Luzac. L. B. 1799. The 5 hymns are the work of a professional laureate called upon to supply chants for state services. Another court poem was the coma Berenices, known by the version of Catullus LXVI, whose genius strives in vain to give interest to a subject smitten with falsehood and overladen with Alexandrine learning. id. LXV 15—6 *sed tamen in tantis maeroribus, Ortale, mitto | haec expressa tibi carmina Battidae*. Riese in Rhein. Mus. XXI 498—509 endeavours to shew that LXIV nupt. Thet. et Pel. is from Kall. On the Ibis see § 54 l. 4 n. Ov. Ib. 55—60 *nunc, quo Battidae inimicum devovet Ibin, | hoc ego devoveo teque tuosque modo. | utque ille, historiis involvam carmina caecis: | non soleam quamvis hoc genus ipse sequi. | illius ambages imitatus in Ibide dicar | oblitus moris iudiciiue mei*. On the imitations of the 'Roman Callimachus' see Hertzberg's Prop. I 186—210 'de imitatione poetarum Alexandrinorum,' who cites V 10 I causas. ib. 45 causa. ib. 169. 2 10 seq. 47—50. 4 93. 9 65—74. Among the Greeks Dionysius (Bernhardy in Dionys. perieg. p. 499), Nonnus (Niske opusc. I 221 seq.), Greg. Naz. (ib. 240 seq.), imitated him; Marianus wrote a metaphrase of his *Αἴτια*, *Ἑκάλη*, hymns and epigrams (Suid.), and the grammarians Asvages, Archibius and Nikanor wrote comments upon his works (Suid.). On the other hand Severianus (Suid. Σ. Σεβηριανός)



never took 'the African poet' into his hand without a flout; ἀνέμενος δὲ ἐπὶ μάλλον ᾗδῃ πολλαχού καὶ τῷ βιβλίῳ προσέπτυσσε. See Bernhardy and Callimachea edidit Otto Schneider 1 Lips. 1872, a very elaborate and critical edition.

l. 27 SECUNDAS § 53 l. 36 n.

PHILETAS cf. l. 26 *Callimachus* n. Prop. IV=III 3 51—2 *talia Cal-liope, lymphisque a fonte petitis | ora Philetaea nostra rigavit aqua.* 9 43—5 I will not sing the tales of Thebes or Troy *inter Callimachi sat erit placuisse libellos | et cecinisse modis, Coe poeta, tuis. | haec urant pueros, haec urant scripta puellas.* V=IV 6 3—4 *ara Philetaeis certet Romana corymbis, | et Cyrenaeas urna ministrat aquas.* Ov. tr. I 6 2 *nec tantum* Coe Bittis amata suo est. rem. 759—760 *Callimachum fugito: non est inimicus Amori: | et cum Callimacho tu quoque, Coe, noces.* Pont. III 1 57—8 to his wife *nec te nesciri patitur mea pagina, qua non | inferius Coa Bittide nomen habes.* Theokrit. vit. ἀκουστής δὲ γέγονε Φιλητὰ καὶ Ἀσκληπιάδου, ὧν μνημονεύει, referring to idyl. VII 37—41 καὶ γὰρ ἐγὼ Μοισῶν καπυρὸν στόμα, κῆμὲ λέγοντι | πάντες ἀοιδὸν ἄριστον· ἐγὼ δὲ τις οὐ ταχυπειθής, | οὐ Δάω· οὐ γὰρ πω κατ' ἐμὸν νόον οὔτε τὸν ἐσθλὸν | Σικελίδαν νίκημι τὸν ἐκ Σάμῳ οὔτε Φιλητᾶν | αἰεῶν. βάτραχος δὲ ποτ' ἀκρίδας ὥς τις ἐρίσδω. Longus has given the name Ph. to a shepherd poet past. II 3. Mosch. III 94—99 where Ph. is mentioned, are an interpolation of Musurus Nake. opusc. I 164—8. Stat. s. I 2 252. Strab. XIV 657 fin. ranks among famous Koans Ph. ποιητῆς ἅμα καὶ κριτικός. Philetas of Kos, son of Telephus, a critical grammarian, contemporary with Philip and Alexander, pined to death in his endeavour to solve the so-called ψευδομένους λόγος. He was also appointed tutor of Ptol. II (Philad.). He wrote epigrams, elegies etc. SUIDAS. Plut. an seni sit ger. resp. 15 § 2 p. 791<sup>e</sup> the man would be a simpleton who should bid Prodikus the sophist or Philetas enter into public life, νέους μὲν, ἰσχυροὺς δὲ καὶ νοσῶδεις καὶ τὰ πολλὰ κλινοπετεῖς δι' ἀρρωστίαν ὄντας. Ath. IX 401<sup>e</sup> Philetas of Kos pined away while diligently investigating the sophism *mentiens*, as is shewn by his epitaph ξεῖνε, Φιλητᾶς εἰμί. λόγων ὁ ψευδομένος με | ὤλεσε καὶ νυκτῶν φροντίδες ἐσπέριοι. A jest of an epigram or comedy (Ael. v. h. X 6) passes for plain fact with Ath. XII 552<sup>b</sup> 'because of the spareness of his body he wore about his feet balls made of lead lest he should be blown down by the wind.' Ael. v. h. IX 14 tells the story, but with reserve: 'if he were so slight, how could he have strength to carry weight?' His contemporary Hermesianax in Ath. XIII 598<sup>f</sup> οἶσθα δὲ καὶ τὸν ἀοιδόν, ὃν Εὐρυπύλου πολιῆται | Κῶοι χαλκεῖον στήσαν ὑπὸ πλατάνῳ | Βαττίδα μολπάζοντα θοήν, περὶ πάντα Φιλητᾶν | ῥήματα καὶ πᾶσαν τρυνόμενον λαλήν. Herm. was a friend of Phil. and dedicated to him his Persika and elegies on his mistress Leontium schol. Nikand. ther. 3. He was a contemporary of Aratus, Alexander Aetolus and Dionysius Metathemenus (vit. Arat. in Westermann βιογράφοι p. 56), of Kallimachus and Menander (ib. 60); a teacher of Ptol. II, of Theokritus (see above) and of the grammarian Zenodotus (Suid. Ζην.). Of his poems Ἑρμῆς, Δημήτηρ, παίγνια are cited, and of his grammatical works ἄτακτα or ἀτακτοὶ γλῶσσαι (also γλῶσσαι alone); his explanations on Homer are several times cited by the scholiasts, and it was probably against them that Aristarchus published his tract πρὸς Φιλητᾶν schol. Il. A 524. B 111. None of the fragments of his elegies exceed four lines in length; they appear to have been simpler and less laden with glosses than most poems of his day. The best ed. is Philetæ Coi Hermesianactis Colophonii atque Phanoclis reliquiae. Disposuit, emendavit, illustravit Nicolaus Bachius. Hal. 1829.

§ 59 l. 28 ILLAM FIRMAM, UT DIXI, FACILITATEM § 1 l. 2 n.

l. 29 MULTA MAGIS QUAM MULTORUM LECTIONE Plin. ep. VII 9 § 15 *tu*

*memineris sui cuiusque generis auctores diligenter eligere. aiunt enim multum legendum esse, non multa.* Sen. ep. 2 e. g § 2 vide ne ista lectio auctorum multorum et omnis generis voluminum habeat aliquid vagum et instabile. certis ingeniis inmorari et innutrirī oportet, si velis aliquid trahere, quod in animo fideliter sedeat. nusquam est qui ubique est. §§ 3. 4 dstringit librorum multitudo. . . fastidientis stomachi est multa degustare, *quae ubi varia sunt et diversa, inquinant, non aiunt.* probatos itaque semper lege, et si quando ad alios deverti libuerit, ad priores redi. ib. 45 § 1 *librorum istic inopiam esse quereris.* non refert, quam multos, sed quam bonos habeas. lectio certa prodest, varia delectat. ib. 88 esp. § 36 *non putas eum [reprehendendum], qui occupatus est in supervacua litterarum suppellectile?* plus scire velle quam sit satis, intemperantiae genus est. id. de tranq. 9 § 4 onerat discentem turba [librorum], non instruit, multoque satius est paucis te auctoribus tradere, quam errare per multos. Gataker on Anton. II 3. Aeschyl. in Stob. fl. III 1 ὁ χρέσις εἰδώς. οὐχ ὁ πᾶλλ' εἰδώς, σοφός. [Hom.] Marg. in [Plat.] Alk. II p. 147<sup>b</sup> πᾶλλ' ἥπιστατο ἔργα, κακῶς δ' ἥπιστατο πάντα. Lessing Emilia Galotti I 2 Der Prinz *Der Künstler muss auch arbeiten wollen.* Conti *Arbeiten? Das ist seine Lust. Nur zu viel arbeiten wollen, kann ihn um den Namen Künstler bringen.* Der Prinz. *Ich meine nicht Vieles, sondern viel; ein Weniges aber mit Fleiss.*

l. 30 DUCENDUS COLOR Sen. ep. 71 § 31 *quemadmodum lana quosdam colores semel ducit. quosdam nisi saepius macerata et recocta non perbibit, sic alias discipulus ingenuus, cum accipere, protinus praestant: haec, nisi alte descendit et diu sedit et animum non coloravit, sed infecit, nihil ex his, quae promiserat, praestat.* ib. 108 § 3 *non norimus quosdam, qui multis apud philosophum annis persederint et ne colorem quidem duxerint?* Cf. § 4. Luc. VI 828. Ov. m. III 483 Bach. VIII 761 Burm. Heins. on Ov. f. VI 649. Gron. on Sen. Hf. 347. Other exx. *ducere notam, livorem, situm, rimam, cicatricem, rugam* in Mühlmann I 2 599. cf. *colorem rapere, trahere* (Quint. XII 10 § 44). The gradual influence of moral or intellectual example is often compared to the changes of colour produced by the sun's rays. Cic. de or. II § 60 *ut, cum in sole ambulem, etiamsi ego ob aliud ambulem, fieri tamen natura, ut colorer, sic, cum istos libros . . . studiosius legerim, sentio illorum tactu orationem meam quasi colorari.* id. orat. § 42 *educata huius [Isocratis] nutrimentis eloquentia ipsa se postea colorat et roborat.* On the comparison of education to the fixing of tints in dyeing see Ruhnke, on Tim. lex. *δευσοποιόν.*

TRIBUS RECEPTIS ARISTARCHI IUDICIO SCRIPTORIBUS IAMBORUM Prokl. chrestom. in Phot. Bibl. cod. 239 p. 319 b 27 *ἰάμβων δὲ ποιηταὶ Ἀρχιλοχός τε ὁ Πάριος ἄριστος, καὶ Σιμωνίδης ὁ Ἀμόργιος ἡ ὡς ἐνοί Σάμιος, καὶ Ἰππῶναξ ὁ Ἐφέσιος· ὧν ὁ μὲν πρῶτος ἐπὶ Γύγῳ [B.C. 716—678, cf. Hdt. I 12], ὁ δὲ ἐπ' Ἀνανίῳ τοῦ Μακεδόνατος [ ? ], Ἰππῶναξ δὲ κατὰ Δαρεῖον [B.C. 521—485] ἤκμαζεν.* anon. in cod. Coisl. 387 f. 153 b (in catal. p. 597, Fabric. bibl. gr. ed. vet. IX 600) *ἰαμβικοὶ τρεῖς, Σιμωνίδης, Ἀρχιλοχός, Ἰππῶναξ.* Tzetz. in Rhein. Mus. 1836 398 156—165 (Cramer anecd. Par. III 339) *ἰαμβογράφους γλωττοτοξότας νοίει, | Πάριον Ἀρχιλοχὸν αἰσχροὺν ἐν λόγοις. | καὶ δεινὸν Ἰππῶνακτα πικρίας πλέων, κ.τ.λ.* id. in II. p. 150 Herm. on Lykophr. p. 254 Müller *ἀριπρεπεῖς δὲ ἰαμβογράφοι τρεῖς, Ἀνανίας, Ἀρχιλοχός, Ἰππῶναξ.* auct. incert. ad calc. Censorin. 9 *mox Archilochus et Simonides trimetrum iambicum, choriium catalecticum tetrametron composuerunt.* Lucian pseudol. 2 σοὶ δὲ μυσία συνειδώς ἰάμβων ἀξία βεβιωμένα, πρὸς ἃ μοι δοκεῖ οὐδ' ἂν ὁ Ἀρχιλοχός αὐτὸς διαρκέσαι προσπαρκαλέσας καὶ τὸν Σιμωνίδην καὶ τὸν Ἰππῶνακτα συμποιεῖν μετ' αὐτοῦ κἂν ἐν τι τῶν προσόντων σοι κακῶν. id. adv. ind. 27

'having so many books, which do you read? those of *Plato*? of *Antisthenes*? of *Archilochus*? of *Hipponax*? *Aeschines* against *Timarchus*? *Aristophanes* and *Eupolis*?' The fragments of *Simonides* of *Amorgos* (a younger contemporary of *Arch.* cir. 603—662 B.C.) are collected by *Welcker* in *Rhein. Mus.* 1835 353—438 (also separately *Bonn* 1835) and *Bergk*<sup>3</sup> 734—750. See *Mure* bk. III c. 3 §§ 14—16. *Clinton* B.C. 603. The *Hesiodic* poem on women (118 verses fr. 7 *Bergk*) is one of the most singular relics of antiquity, and found many imitators of its spirit, in a less homely form. *Hipponax* of *Ephesus* was contemporary with *Bias* of *Priene* fr. 79 *Bergk*, with *Kroesus* and *Kyrus*, i.e. he flourished about and after the middle of the sixth cent. B.C. Driven by tyrants from his native city, he settled in *Klaomenae*. His fiercest lampoons were directed against the statues *Bupalus* and *Athenis*, who had caricatured him. To him is ascribed the invention of parody, and of the scazon. *SUIDAS*. *Plin. h. n.* XXXVI §§ 11—12 *Anchermus, cuius filii Bupalis et Athenis vel clarissimi in ea scientia fuere Hipponactis poetae aetate, quem certum est LX olympiade* [B.C. 540—537] *fuisse . . . Hipponacti notabilis foeditas volutus erat, quam ob rem imaginem eius lascivia iocorum hi proposuere ridentium circulis, quod Hipponax indignatus destrinxit amaritudinem carminum in tantum ut credatur . . . ad laqueum eos compulisse, quod falsum est, complura enim in finitimis insulis simulacra postea fecere. cf. anth. Pal. VII 405. 408. 536. XIII 3. Eust. Od. A p. 1684 51 ὅτι δὲ σκωπτὸλης τὰ πρῶτα ὁ ἱαμβος, δηλοῖ καὶ ὁ πικρὸς Ἰππῶναξ, χωλιαμποποιῶν ἀκράχολα. Cic. fam. VII 24 § 1 Hipponacteo praeconio. Sulpic. 5—6 nec trimetro iambo, nec qui pede fractus eodem | fortiter irasci didicit duce Clazomenio. Hipponax was short, ill-favoured and lean *Metrod.* *Skeps.* in *Ath.* XII 522°. *Ael. v. h.* x 6. On the scazon or *Hipponacteus* (*Cic. orat.* § 189) see *Demetr.* 301 of *Hipp.* λοιδορῆσαι γὰρ βουλόμενος τοὺς ἐχθροὺς, ἔθραυσε τὸ μέτρον καὶ ἐποίησε χωλὸν ἀντὶ εὐθέος καὶ ἄρρυθμον, τοῦτέστι δεινότητι πρέπον καὶ λοιδορία. Hipp. is very frequently coupled with *Archilochus*. *Cic. n. d.* III § 91 whether the poets have corrupted the *Stoics*, or the *Stoics* have given authority to the poets, is hard to say: *portenta enim ab utrisque et flagitia dicuntur. neque enim, quem Hipponactis iambus laeserat aut qui erat Archilochi versu vulneratus, a deo inmissum dolorem, non conceptum a se ipso continebat.* *Hor. epod.* 6 11—14 in malos asperimus | parata tollo cornua, | qualis *Lycambae* spretus infido gener | aut acer hostis *Bupalus*. *Sext. Emp. adv. gramm.* 1 § 298 οἱ δὲ ὀργῖλοι Ἰππῶνακτα καὶ Ἀρχίλοχον ἀλείπτας ἔχουσι τῆς περὶ αὐτοὺς κακίας. *Prokl. on Hes. op.* 284. *Julian* fr. p. 300° forbids a priest to read *Archilochus* or *Hipponax* or any like author. cf. *ib.* 337°. *Clem. Al. str.* 1 1 ἀρα . . . Ἰππῶνακτι καὶ Ἀρχιλόχῳ αἰσχρῶς οὕτως ἐπιτρεπτόν γράφειν; *ib.* § 79 ἱαμβὸν μὲν ἐπενόησεν Ἀρχίλοχος ὁ Πάριος, χωλὸν δὲ ἱαμβὸν Ἰππῶναξ ὁ Ἐφέσιος. *Galen.* IV 36°. *Eust. Il.* Δ p. 464 8. For a specimen see fr. 29 *Bergk* δὲ ἡμέραι γυναικὸς ἐστὶν ἡδισταί | ὅταν γαμῇ τις κάκφερῃ τεθηγκύαν. fr. 83 λάβετέ μιν θαιμάτια, κόψω *Βουπάλου* τὸν ὀφθαλμὸν | ἀμφιδέξιος γάρ εἰμι κοῖχ ἁμαρτάνω κόπτων. See *Hipponactis* et *Ananii* iambographorum fragmenta. *Collegit et recensuit F. T. Welckerus.* *Gotting.* 1817. 4to. *O. Müller.* *Bernhardy.* *Teuffel* in *Pauly iambographi*.*

1. 31 ARISTARCHI IUDICIO § 54 l. 5 n. II 1 § 4. *Diomed.* III p. 426 *K grammaticae officia, ut adserit Varro, constant in partibus quattuor, lectione enarratione iudicio . . . iudicium est quo omnem orationem recte vel minus quam recte pronuntiatum specialiter iudicamus, vel aestimatio qua poema ceteraque scripta perpendimus.* *Prokl. on Plat. Tim.* p. 28 εἴπερ γὰρ τις ἄλλος, καὶ ποιητῶν ἀξιος

κριτής ὁ Πλάτων . . . μάτην οὖν φληναφούσι Καλλιμαχος καὶ Δοῦρις, ὡς Πλάτωνος οὐκ ὄντος ἱκανοῦ κρίνειν ποιητάς. Hor. s. I 10 38 schol. Cruq. a. p. 387. See the chapters on Kritik in Gräfenhan Gesch. d. Philologie. Sent. Empir. adv. gramm. I § 93 ἰδιαίτερον δὲ [γραμματικῆς μέρος], τὸ κατὰ τοὺς ποιητάς καὶ συγγραφεῖς ἐπισκοποῦσι, καθ' ὃ τὰ ἀσαφῶς λεγόμενα ἐξηγούνται, τὰ τε ὑγιή καὶ τὰ μὴ τοιαῦτα κρίνουσι, τὰ τε γνήσια ἀπὸ τῶν νόθων διορίζουσι. cf. Fabric. ad loc. p. 236 and Bekker anecd. 659, 672. Ath. III 116<sup>d</sup> 'I think then that they are Euthydemus' own verses.' And Dionysiokles said 'whose the verses are ὑμῶν ἐστὶ κρίνειν τῶν δοκιμωτῶν γραμματικῶν.'

IAMBORUM §§ 9. 96. IX 4 § 141 *aspera vero et maledica . . . etiam in carmine iambis gravantur.* Hor. a. p. 79 Archilochum proprio rabies armavit iambo. id. e. I 16 2—3 *criminosus . . . iambis.* ib. 21—5 *me quoque pectoris | temptavit in dulci iuventa | fervor et in celeres iambos | misit furem.* Diomed. III p. 485 11 K iambus est carmen maledicum plerumque trimetro versu et epodo sequente compositum . . . appellatum est autem παρὰ τὸ ἰαμβίζειν, quod est maledicere. cuius carminis praecipui scriptores apud Graecos Archilochus et Hipponax, apud Romanos Lucilius et Catullus et Horatius et Bibaculus. Ov. rem. 377—8 *liber in adversos hostes stringatur iambus.* | *sen cels* [apparently a technical term for the common trimeter as opposed to the scazon. cf. Hor. l. c.], *extremum sen trahat ille pedem.* Prokl. chrestom. in Phot. cod. 239 p. 319 b 15 *ἀλλὰ γὰρ καὶ τὸν ἰαμβρον τάττεσθαι μὲν ἐπὶ λοιδορίας τὸ πηλαίων καὶ γὰρ καὶ τὸ ἰαμβίζειν κατὰ τινα γλῶσσαν λοιδορεῖν ἔλεγον . . . εἰκοι δὲ ὁ ἰαμβος τὸ μὲν παλαιὸν ἐπὶ τῶν εἰς ψόγον καὶ ἔπανον γραφομένων ὁμοίως λέγεσθαι, ἐπεὶ δὲ τινες ἐπλεόνασαν ἐν ταῖς κακολογίαις τὸ μέτρον, ἐκείθεν τὸ ἰαμβίζειν εἰς τὸ ὑβρίζειν ὑπὸ τῆς συνηθείας ἐκπεσεῖν.* Aristid. II 297 calls iambics τὸ πάντων ἑσυχον καὶ δυσχερέστερον εἶδος τῆς ποιήσεως. Ov. Ibis 53—4 *postmodo, si perges, in te mihi liber iambus | tincta Lycambeo sanguine tela dabit.* 519—520 *utque repertori nocuit pugnacis iambi,* | *sic sit in exitium lingua proterva tuum.* Aristot. poet. 4 pp. 1448 b 25—34, 1449 a 4 the iambus a metre suited to abuse. ib. 9 p. 1451 b 14 comedians *συστήσαντες τὸν μῦθον διὰ τῶν εἰκότων οὕτω τὰ τυχόντα ὀνόματα ἐπιτιθέασι, καὶ οὐχ ὥσπερ οἱ ἰαμβοποιοὶ περὶ τῶν καθ' ἕκαστον ποιούσιν.* id. polit. VII p. 1336 b 20 the young are not to be spectators of *iambics* or comedies, until they are of an age in which they may take part without injury in feasting and drinking-bouts. Cf. Plat. legg. XI 935<sup>e</sup>. Maxima. Planud. in Walz rhet. V 498 τὸ δὲ ἰαμβειοφάγος ἀντὶ τοῦ ὑβριστοῦ ἰαμβίζειν γὰρ τὸ σκώπτειν ἐστίν. Dem. de cor. 139 p. 274 calls Aeschines ὁ βάσκανος οὐτοσί ἰαμβειοφάγος.

Ξιν § 1 l. 3 n.

MAXIME UNUS Zumpt § 691. The only example in Quint.

I. 32 ARCHILOCHUS of Paros flourished before and after B.C. 700. Poverty compelled him to take part in the colonization of Thasos, but he found no content there fr. 20. 52. 129. His most famous compositions had their origin in personal pique. Lykambe, having promised him his younger daughter Neobule in marriage, broke his word: an affront which Arch. revenged in the foulest lampoons against the family fr. 28. 71. 93—96. He is called the inventor of the iambic trimeter, the trochaic tetrameter and the epode; Liebel pp. 23—33 reckons 27 different metres employed by him; he is also called *parens artis musicae* for his innovations in the accompaniment ibid. pp. 33—36. See Mure, O. Müller, Bernhardt, and esp. Archilochi . . . reliquiae. Ed. Ign. Liebel. ed. sec. Vindob. 1818, with the review in Welcker kl. Schriften I. The extant fragments, short as they are, yet display a perfect command of metre and language, and concentration of thought, which in some degree explain the panegyries of the an-



cients. He is represented with Homer in a double Hermes-bust Visconti iconogr. gr. 1 pl. 2 n. 5—6. mus. P. Clem. vi 20. Plato Ion 531<sup>a</sup>. 532<sup>a</sup> joins him with Homer and Hesiod. Cic. orat. § 4 *prima enim sequentem honestum est in secundis tertiisque consistere. nam in poetis non Homero soli locus est, ut de graveis loquar, aut Archilochi aut Sophocli aut Pindaro, sed horum vel secundis vel etiam infra secundos.* The same four poets are named as chief in their kind by [Longin.], 33 § 5. Vell. 15 § 1 *neque quemquam alium, cuius operis primus auctor fuerit, in eo perfectissimum praeter Homerum et Archilochum reperimus.* DChr. or. 33 II 4 10 D calls *Homer and Arch.* the two poets of all ages with whom none can be compared; *Homer* praised all men and things, except Thersites: *Arch.* blamed all, himself first and foremost, thinking the world needed blame more than praise: therefore he received such high testimony from the god, before his birth and after his death. [Longin.] 13 § 3 calls Idd. Stesich. and Arch. 'most Homeric.' cf. id. fr. 8 § 3 p. 194 Weiske. Heraklid. Pont. wrote two books 'concerning Arch. and Homer' DL v § 87. cf. Philostr. cited on § 46 l. 2. The grammarians Aristophanes (Ath. III 85<sup>c</sup>). Cic. Att. XVI II *cui, ut Aristophani Archilochi iambus, sic epistula longissima quaeque optima videtur*, Apollon. Rhod. (Ath. x 451<sup>d</sup>) and Aristarchus (Clem. Al. str. I § 117) commented upon Arch.

§ 60. I. 33 VIBRANTES SENTENTIAE met. from the quivering of a spear thrown from a sturdy arm 7 § 14 n. XI 3 § 120 *eos qui sententias vibrantis digitis iaculantur aut manu sublata demuntiant.* XII 9 § 3 *si iuris anfractus aut eruendae veritatis latebras adire cogetur, non obsequitabit nec illis vibrantibus concitatissque sententiis velut missilibus utetur, sed operibus et cuniculis et insidiis et occultis artibus rem geret.* IX 4 § 55 '*neque enim Demosthenis fulmina tanto opere vibratura*' dicit, '*nisi numeris conforta ferrentur.*' Cic. Brut. § 326 *Ellendt oratio cum incitata et vibrans, tum etiam accurata et polita.* Petron. 118 *controversiam sententiosis vibrantibus pictam . . . per ambages deorumque ministeria et fabulosum sententiarum tormentum praecipitandus est liber spiritus.* ib. 47. Sen. de prov. 3 § 3 *inter multa magnifica Demetrii nostri et haec vox est, a qua recens sum. sonat adhuc et vibrat in auribus meis.* VM. V 3 § 2 *priore adhuc querella vibrante alia deinceps exurgit.* cf. γοργόνης Hermog. περὶ ἰδεῶν II 1 )( slackness and supineness, τὸ ἀνεμνέον καὶ ὑπτιον. see esp. p. 349 12 (Spengel rhet. gr. II).

I. 34 SANGUINIS ATQUE NERVORUM §§ 4 l. 23 n. 31 l. 31 n. 33 l. 10 n. § 115 *verum sanguinem.* 2 § 12 *quo fit ut minus sanguinis ac virium declamationes habeant quam orationes.* VIII 3 § 6. Tac. dial. 26. Cic. opt. gen. or. § 8 cited on § 44 l. 24. id. orat. §§ 76. 91 *haec in genere nervorum vel minimum, suavitatis autem est vel plurimum.* 'blood' denotes fulness, richness, warmth; 'sinews,' force.

QUOD QUOQUAM MINOR EST § 74. if he is inferior to *any one at all*, if he has any superior, even Homer, his choice of topics, not his genius, is to blame. The emperor Hadrian has the same thought anth. Pal. VII 674 *Ἀρχιλόχου τόδε σημά, τὸν ἐς λυσσῶντας ἰάμβους | ἦ γὰ γε Μαϊονίδη Μοῦσα χαρίζομένη.*

I. 35 MATERIAE Pind. Pyth. II 52—6=96—101 *ἐμὲ δὲ χρεῶν | φεύγειν δάκος ἀδῶν κακαγορίαν.* | *εἶδον γὰρ ἐκάς ἐὼν ταπόλλ' ἐν ἀμαχανίᾳ | ψογερόν Ἀρχιλόχον βαρυλόγοις ἔχθεσιν | πιαίνομενον.* Plut. de aud. 13. p. 45 *μέμψαιτο δ' ἂν τις Ἀρχιλόχου μὲν τὴν ὑπόθεσιν.* id. de curios. 10 p. 520 supposing any one were to publish a book containing the worst parts of the ancients, e.g. *τῶν ὑπ' Ἀρχιλόχου πρὸς τὰς γυναῖκας ἀπρεπῶς καὶ ἀκολάστως εἰρημένων, ἐαυτὸν παραδειγματίζοντος.* id. inst. Lacon. 34 p. 239 the Spartans drove Arch. from their city for the verses in which he asserted that it is better to lose one's shield than one's life. id.



Cat. min. 7 § 3 Cato wrote iambs against Metellus Scipio, his successful rival in love, τῷ περὶ προσχρησάμενος τοῦ Ἀρχιλόχου, τὸ δὲ ἀκολασ-  
τον ἀφείς καὶ παιδαριώδες. id. Perikl. 2. Hor. ep. 1 19 23—33 *Parios ego primus iambos | ostendi Latio, numeros animosque secutus |*  
*Archilochi, non res et agentia verba Lycamben. | . . . temperat*  
*Archilochi musam pede mascula Sappho, | temperat Alcæus, sed rebus*  
*et ordine dispar, | nec socerum quaerit quem versibus oblinat*  
*atris, | nec sponsae laqueum famoso carmine nectit.* cf. anth.  
Pal. vii 69—71. 351. 352. ix 185. VM. vi 3 E § 1 *Lacedæmonii libros*  
*Archilochi e civitate sua exportari iusserunt, quod eorum*  
*parum verecundam ac pudicam lectionem arbitrabantur. no-*  
*luerunt enim ea liberorum suorum animos imbui, ne plus*  
*moribus noceret quam ingeniis prodesset. itaque maximum*  
*poetam, aut certe summo proximum, quia domum sibi invisam*  
*obscenis maledictis laceraverat, carminum exilio multarunt.*  
DL. ix § 1 Heraklitus said that *Homer* and *Archilochus* deserved to be  
driven out of the games and buffeted. Orig. c. Cels. iii 23 reproves the  
oracle which called *Archilochus* 'servant of the Muses', ἐν κακίστῃ καὶ  
ἀσελγεστάτῃ ὑποθέσει ἐπιδειξάμενον τὴν ποιητικὴν καὶ ἔθος ἀσελγὲς  
καὶ ἀκάθαρτον παραστήσαντα. Ael. v. h. x 13 Kritias blamed Arch. for  
the naked cynicism of his confessions respecting himself. Eus. praep.  
evang. v 32 § 2 let us cite the oracle in which Apollo declares his admira-  
tion of Arch., ἀνδρὰ παντοίαις κατὰ γυναικῶν αἰτχόρρητος καὶ  
καὶ ἀρητολογίαῖς, ἀς οὐδ' ἀκοῦσαι τις σάφρων ἀνὴρ ἔπρωινεν  
ἄν, ἐν τοῖς οἰκείοις ποιήμασι κεχρημένον. cf. ib. c. 33 §§ 1. 5—10. 13.  
vi 7 § 8. Max. Tyr. 24 § 9 πᾶν δὲ Ἀρχιλόχου ἔργον ἀβλαπτικὸν καὶ  
χαίρειν ἐὼ. His own motto was fr. 75 ἐν δ' ἐπίσταμαι μέγα, | τὸν κακῶς με  
διδόντα θεοῦς ἀπαυτίβεσθαι κακῶς. Cic. Att. ii 20 §§ 4. 6. 21 § 4 call the  
abusive proclamations issued by Bibulus p.c. 59 ('in the consulship of  
Julius and Caesar, *nam Bibulo fieri consule nil memini*') *Archilochia*  
*edicta.* cf. the prov. Ἀρχιλόχον πατεῖν, ἐπὶ τῶν λοιδορούντων Dioge-  
nian. ii 95. Eust. Od. A p. 1684 47.

§ 61 NOVEN LYRICORUM Sen. ep. 27 §§ 5—6 a certain Calvisius Sa-  
binus, with the estate and the intellect of a freeman, had so sorry a  
memory as to forget the names of Ulixes, Achilles, Priam, and yet would  
fain pass for learned: so he bought at great cost slaves, one who knew  
Homer by heart, another Hesiod: novem *praeterea lyricis singulos ad-*  
*signavit. magno emisse illum, non est quod mireris: non invenerat, facien-*  
*dos locavit. postquam haec familia illi comparata est, coepit convivias suos*  
*inquietare. habebat ad pedes hos, a quibus subinde cum peteret versus, quos*  
*recitavit, saepe in medio versu excidit.* anon. col. Col. l. 387 f. 153 v. 10 fatal.  
p. 597. Fabric. biblioth. gr. ed. vet. ix 600 *Λυρικοί θ', Ἀλκμάν, Ἀλκαῖος,*  
*Σαπφώ, Στήσιχορος, Πίνδαρος, Βαχχυλίδης, Ίβυκος, Ἀνακρέων, Σιμωνίδης,*  
*Ἰστέον οὖν ὅτι Σιμωνίδης μὲν ὁ Λυρικός διὰ τοῦ γράφεται, Σιμωνίδης δὲ ὁ*  
*ἰαυτοποὸς διὰ τοῦ α, a fatile distinction. Tzet. in Rhein. mu. 1836 393—4*  
*(Cramer aneccl. Par. iii 334) τοῦ Λυρικοῦ καὶ τοῦ ἰαυτοποῦ πόδε.* Κρίννα,  
Σαπφώ, Πίνδαρος, Βαχχυλίδης, | Ἀνακρέων, Ίβυκος, Ἀλκμάν, Ἀλκαῖος, |  
Στήσιχορός τε καὶ Σιμωνίδης ἄμν, | δεκάς ἀρίστη, παντελής, πληρεστάτη.  
id. on Lykophr. p. 252 Müller the same ten, in a different order. The  
nine are celebrated in two anonymous epigrams anth. Pal. ix 184. 571  
ending ἀνδρῶν δ' οὐκ ἐνάτῃ Σαπφῷ πέλεν, ἀλλ' ἑρατειῶν | ἐν Μούσαις δε-  
κάτῃ Μοῦσα καταγράφεται. Another epigram, giving the country, parent-  
age and dialect of each of the nine, is prefixed to Pinl. schol. also a list in  
prose, with a note that some added Korinna ed. Böckh pp. 7. 8. Petron. 2  
*nondum umbraticus doctor ingenia deleverat, cum Pindarus novemque*  
*lyrici Homericis versibus canere timuerunt.* Auson. idyl. xi 30 *et lyrici*

*caules humores sunt Minimosynnum.* The fragments of all these poets may be seen in Bergk, and accounts of all or most in Müller, Mure, Bernhardt, Bode, Ulrici, Pauly. Hor. c. IV 9 5—12 names the same four as Quint., and also Anakreon and Sappho.

I. 36 PINDARUS PRINCEPS SPIRITUS MAGNIFICENTIA, SENTENTIIS, FIGURIS, BEATISSIMA RERUM VERBORUMQUE COPIA ET VELUT QUODAM ELUQUENTIALI FLUMINE Quint. here returns to DIII. de poetis 5 (cf. § 54 I. 2) ζηλωτὸς δὲ καὶ Πίνδαρος ὀνομάτων καὶ νοημάτων εἵνεκα καὶ μεγαλοπρεπείας καὶ περιουσίας καὶ κατασκευῆς καὶ δυνάμεως καὶ πικρίας μετα ἡδύνης καὶ πικροτήτος καὶ σεμνότητος καὶ γνωμολογίας καὶ ἐνεργείας καὶ σχηματισμῶν καὶ ἡθιπείας καὶ αὐξήσεως καὶ δεινότητος· μάλιστα δὲ τῶν εἰς σωφροσύνην καὶ εὐσέβειαν καὶ μεγαλοπρέπειαν ἡθῶν, a just and comprehensive character. id. de comp. 22 p. 302—322 Schäfer, Pind. is criticised as a representative (with Aeschyl., Thuk., Antiphon) of the αὐστηρὰ ἁρμονία. Pind. was a favorite authority with Plato Men. 81<sup>b</sup>, resp. 331<sup>a</sup>. legg. 690<sup>b</sup>. Arkesilaus in DL. IV § 31 τὸν τε Πίνδαρον ἐφασκε δεινὸν εἶναι φωνῆς ἐμπλῆσαι καὶ ὀνομάτων καὶ ῥημάτων εὐπορίαν παρασχέιν. Ath. XIII p. 564<sup>d</sup> ὁ δὲ μεγαλοφώνωτάτος Πίνδαρος. Plin. h. n. II § 54 Stesichori et Pindari vatum sublimia ora. [Longin.] 33 § 5 ὁ δὲ Πίνδαρος καὶ ὁ Σοφοκλῆς ὅτε μὲν οἶον πάντα ἐπιφλέγουσι τῇ φωνῇ. anth. Pal. VII 34. 35. In both the epigrams on the nine lyric poets Pind. leads the van IX 184. 571.

PINDARUS the family of Pindar (B. C. 521—441 Böckh II 2 pp. 13—16) lived in the Theban village Kynoskephalae; still he is called a Theban with justice, as he spent most of his life and owned a house at Thebes (Pyth. III 77—9 where the temple of the mother of the gods built by him is mentioned. Paus. IX 25 § 3 saw the remains of the house, which had been spared by Alexander 'when temple and tower fell to the ground.' Arr. I 9 fin. Plin. VII § 109. DChr. or. 2 I 27 4 D). He studied at Athens under the famous Lasus of Hermione, and made progress in his art in contests with the Boeotian poetesses Myrtis and Korinna. At Delphi he had an iron seat in the temple of Apollo (Paus. X 24 § 4) and was regularly invited to the theoxenia, an honour which was continued to his descendants ib. IX 23 § 3. Plut. ser. num. vind. 13 p. 557<sup>f</sup>. His life was spent in travelling from city to city among his patrons, esp. to the great national festivals. B. C. 473 he went to Sicily to visit Hieron, at whose court he spent three or four years with Simonides and Bakchylides: nor was he less prized by Theron of Agrigentum, Alexander of Macedon and Arkesilas of Kyrene, and by the free states Aegina, Rhodes, Keos. In famous words celebrating Athens 'bulwark of Greece, bright, violet-crowned' (Böckh fr. pp. 579—580. 658), he was fined by the jealousy of his Medising countrymen, but rewarded by the Athenians with 10,000 drachmae, the office of proxenus and a statue Isokr. antid. 166. [Aeschin.] ep. 4. cf. Aristoph. nub. 299 schol. Ach. 637—40 schol. eq. 1329 schol. Pind. Pyth. VII. Nem. IV 13. Isthm. II 20. The lofty, prophetic tone of counsel, rebuke and warning, in which Pindar addresses the greatest of those whose praises he sings, proves that he could hold himself free and magnify his office under every disadvantage. He is the last representative of the old Greek world, as his contemporary Aeschylus is the first of the new, regenerate Athens. Lives by Chamaeleon, Istrus and Plut. his countryman, who often cites him, are lost. Those which remain are printed in Böckh II I 4—10. Westermann β. ο. γ. 90—102. Of modern lives the best are by Tycho Mommsen, Kiel 1845, and Leopold Schmidt, Bonn 1862.

SPIRITUS § 27 I. I n.

MAGNIFICENTIA §§ 63. 84. VI I § 52. VIII 3 §§ 12. 18. IV 2 § 61 *his tribus narrandi virtutibus* [distinctness, brevity, credibility] *adiiciunt quidam magnificentiam, quam μεγαλοπρέπειαν vocant.*

I. 37 SENTENTIIS, FIGURIS, RERUM VERBORUMQUE COPIA § 50 l. 25 n.

BEATISSIMA § 109 *ingenii beatissima ubertate*. 3 § 22.

p. 10 l. 1 VELUT QUODAM § 18. 3 § 3. Bonnell pp. 745. 940.

ELOQUENTIAE FLUMINE § 78. 7 § 23. IX 4 § 61. Iuv. x 128 n.

PROPTER QUAE 3 § 30. II 13 § 14. XII 1 § 39. also *propter quod* x 1 §§ 10. 66. 7 § 6.

HORATIUS c. IV 2 1—27 Pindarum *quisquis studet aemulari*, | *Iule, cecalis ope Daedalea* | *nititur pennis, vitreo daturus* | *nomina ponto*. | monte decurrens velut amnis, imbres | quem super notas aluere ripas, | fervet immensusque ruit profundo | Pindarus ore. Then after an account in four stanzas of his dithyrambs, hymns, triumphal odes and dirges: *nulla Dircaeum levat aura cycnum*, | *tendit, Antoni, quotiens in altos* | *nubium tractus*.

§ 62 I. 2 STESICHORUM, QUAM SIT INGENIO VALIDUS, MATERIAE QUOQUE OSTENDUNT. . . REDDIT ENIM PERSONIS IN AGENDO SIMUL LOQUENDOQUE DEBITAM DIGNITATEM from DH. de poetis 6 Stes. succeeds in the characteristic excellences of Pind. and Simonides, and also has merits which they lack: λέγω δὲ τῆς μεγαλοπρεπείας [κρατοῦντα] τῶν κατὰ τὰς ὑποθέσεις πραγμάτων, ἐν οἷς τὰ ἥθη καὶ τὰ ἀξιώματα τῶν προσώπων τετήρηκεν.

STESICHORUM of Himera in the north of Sicily, cir. B.C. 632—553. A legend reported that a nightingale sung on his infant lips Plin. h. n. x § 82. anth. Pal. II 125—130. He warned his countrymen against granting a body-guard to Phalaris by the fable of the horse and the stag Aristot. rhet. II 20 Spengel. Walz rhet. gr. I 424. Hor. ep. I 10 34—41 Obbar. cf. the witty warning to the Lokrians Arist. rhet. II 21. III 11 ὅτι οὐ δὲ ὕβριστὰς εἶναι, ὅπως μὴ οἱ τέττιγες χαμόθεν ᾄδωσιν. cf. Bergk p. 996. His retraction of the charges against Helen is still more famous, and has given to modern Europe the words ‘palinode,’ ‘recant.’ Isokr. Hel. enc. 64 p. 218. Plat. Phaedr. 243<sup>b</sup>. resp. IX 586<sup>c</sup>. epist. III 319<sup>c</sup>. Hor. epod. 17 42—44. DChr. or. II 1 178 D. Paus. III 19 § 13. Lucian ver. hist. II 15. p. imag. 15. Max. Tyr. 27 § 1. Philostr. Ap. VI 11 § 13. Konon 18 in Phot. cod. 186 p. 183 b 22. Iren. I 28. cf. the proverb Στησίχορος παλινῳδιαν ᾄδει. A rationalistic explanation, denying the blindness, in Phot. cod. 190 p. 149 b 34. The opening words of the palinode fr. 26 Bergk became proverbial οὐκ ἔστ’ ἔτυμος λόγος οὗτος | οὐδ’ ἔβας ἐν ναυσὶν εὐσέλμοις, | οὐδ’ ἔκιο Πέργαμα Τροίας. There is still extant on a coin of Thermae a copy of that statue of Stes. in the attitude of a χοροδιδάσκαλος which attracted the rapacious Roman connoisseur Cic. Verr. III § 87 erat etiam Stesichori poetae statua senilis incurva, cum libro, summo, ut putant, artificio facta, qui fuit Himerae, sed et est et fuit tota Graecia summo propter ingenium honore et nomine. Welcker kl. Schr. I 161—2. The proverb οὐδὲ τὰ τρία Στησιχόρου γινώσκει, to denote entire want of culture, refers to his addition of epode to strophe and antistrophe. Another proverb, πάντα ὁκτώ, had reference to his octagonal monument at Katane, with 8 pillars and 8 steps; the throw 8 in dice was for the same reason called Stesichorus (see the reff. in Pape-Benseler). The fragments have been collected by Kleine, Berl. 1828; cf. the review in Welcker kl. Schr. I 148—219.

I. 3 MATERIAE QUOQUE OSTENDUNT, MAXIMA BELLA ET CLARISSIMOS CANENTEM DUCES ET EPICI CARMINIS ONERA LYRA SUSTINENTEM lyric poetry in general was personal, individual, subjective, and had its home in the present; even in Pindar ancient legends are only episodes. Stes. chose the ideal past of epic for the subjects of his muse, the tales of Argos and Troy and Thebes, the adventures of Herakles: indeed the titles of some of his poems are also found among the epic cycle: 1) ἀθλα ἐπὶ Ηλέκρ. 2) Ger-

yones, in which like Pisandros he spoke of the golden goblet in which the Sun sailed across Ocean. 3) Kerberus. 4) Kyknus. 5) Skylla. 6) Syotherae. 7) Europea. 8) Eriphyle. 9) Iliu persis, which was followed by the sculptor of the tabula Iliaca, on which is carved ΙΑΙΟΤ ΠΕΡΣΙΣ ΚΑΤΑ ΣΤΗΣΙΧΟΡΟΝ. see Welcker kl. Schr. I 181—5. annal. dell' inst. arch. I 233 seq. Virgil also used it. 10) Helene, the palinodie. 11) νόστοι. 12) Oresteia, in two books at least. 13) Kalyke. 14) Rhadine.

MATERIAE §§ 54. 55. 60. 87. 122. 3 § 17. 5 §§ 6. 10. 16. 21. 7 § 25.

I. 5 REDDIT PERSONIS DEBITAM DIGNITATEM XI I § 66 *ut cuique personae debetur reverentia*.

I. 6 SI TENUISSET, VIDETUR POTUISSE § 98.

VIDETUR AEMULARI PROXIMUS HOMERUM POTUISSE Simonid. fr. 53 Bergk speaking of the prowess of Meleager οὗτω γὰρ "Ομηρος ἡδὲ Στασίχορος αἶεσε λαοῖς. anth. Pal. VII 75 the soul of Homer passed into Stes. ib. IX 184 3—4 'Ομηρικὸν ὅς τ' ἀπὸ βεῦμα | ἔσπασας οἰκέλους, Στησίχορον, ἐν καμάτοις. DChr. or. 2 I p. 26 28 D of Alexander the great Στησίχορον δὲ καὶ Πινδάρου ἐπεμνήσθη, τοῦ μὲν ὅτι μιμητὴς 'Ομήρου γενέσθαι δοκεῖ καὶ τὴν ἄλωσιν οὐκ ἀναξίως ἐποίησε τῆς Τροίας, τοῦ δὲ Πινδάρου φύσεως καὶ ὅτι τὸν πρόγονον αὐτοῦ καὶ ὁμώνυμον ἐπήνησεν 'Αλέξανδρον. ib. 55 II 170 22 Δοῦτω μὲν οὐδὲ 'Αρχίλοχον εἶποις ἀν' 'Ομήρου ζηλωτὴν, ὅτι μὴ τῷ αὐτῷ μέτρῳ κέχρηται εἰς ἄλλην τὴν ποιήσιν, ἀλλ' ἑτέροις τὸ πλεόν, οὐδὲ Στησίχορον, ὅτι ἐκείνος μὲν ἔπη ἐποίησε, Στησίχορος δὲ μελοποιὸς ἦν.—ναί· τοῦτό γε ἅπαντές φασιν οἱ 'Ελληνες, Στησίχορον 'Ομήρου ζηλωτὴν γενέσθαι καὶ σφόδρα γε εὐκέναι κατὰ τὴν ποιήσιν. [Longin.] 13 § 3 cited on § 59 I. 32. Synes. de insomn. ad fin. p. 158<sup>b</sup> "Ομηρος καὶ Στησίχορος τὸ μὲν ἡρωϊκὸν φύλον διὰ τὰς ποιήσεις αὐτῶν ἐπικυνδέστερον ἐποίησαν. DH. comp. 24 p. 372 Schäfer in the middle style of *composition* (*σύνθεσις*), combining the *αἰσθηταί* and the *γλαφυραὶ ἀρμονίαι*, Homer is unrivalled; but Stes. and Alkæus, Soph. Hdt. Demosth. Demokritus, Plat. Aristot. are also ἀξιοθέατοι. Hor. c. IV 9 5—8 *non si priores Maconius tenet* | *sedes Homerus, Pindaricæ latent* | *Cæaque et Alcæi minaces* | *Stesichoriquæ graves camenæe*. Stat. s. v 3 154 Stesichorusque ferox.

I. 7 REDUNDAT ATQUE EFFUNDITUR probably Quint. refers to the luxuriance of epithets which Hermogenes commends περὶ ἰδεῶν II 4 in Spengel rhet. gr. II 364 14 ὁ Στησίχορος σφόδρα ἡδὺς εἶναι δοκεῖ διὰ τὸ πολλοῖς χρησθῆναι τοῖς ἐπιθετοῖς. BERNHARDY. anth. Pal. VII 75 1—2 Στασίχορον, ἡπαληθὲς ἀμετρήτου στόμα Μούσης, | ἐκτέρπειεν Κατάνης αἰθαλόεν δάπεδον.

EFFUNDITUR . . . COPIAE VITIUM II 12 § 4 *effusus pro copioso*.

UT . . . ITA § I. I. n.

I. 8 COPIAE VITIUM EST II 4 §§ 4. 5 *vitiū utrumque. peius tamen illud, quod ex inopia quam quod ex copia venit etc.* XII 10 § 13 of Cicero *ille tamen, qui ieiunus a quibusdam et aridus habetur, non aliter ab ipsis inimicis male audire quam nimis floribus et ingenti affluentia potuit*. Plin. I 20 §§ 20. 21 *optimum tamen modus est, quis negat? sed non minus non servat modum qui infra rem quam qui supra, qui adstrictius quam qui effusius dicit. itaque audis frequenter ut illud 'immodice et redundanter,' ita hoc 'ieiune et infirme.'* alius excessisse materiam, alius dicitur non inpluisse. aequè uterque, sed ille inbecillitate, hic viribus peccat. quod certe, etsi non limatioris, maioris tamen ingenii vitium est. Cic. de or. II § 88.

§ 63 ALCAEUS TYRANNOS INSECTATUS MULTUM ETIAM MORIBUS CONFERT, IN ELOQUENDO QUOQUE BREVIS ET MAGNIFICUS ET DICENDI VI PLERUMQUE ORATORI SIMILIS from DII. de poetis § 'Αλκαίου δὲ σκόπει τὸ μεγαλοφύες καὶ βραχὺ καὶ ἡδὺ μετὰ δεινότητος, ἔτι δὲ καὶ τοὺς σχη-



ματισμοὺς μετὰ σαφηνείας. ἔσον αὐτῆς μὴ τῇ διαλέκτῳ τι κακῶσται· καὶ πρὸ πάντων τὸ τῶν πολιτικῶν πραγμάτων ἦθος· πολλαχού γοῦν τὸ μέτρον τις εἰ περιέλοι, ῥητορικὴν ἂν εὖροι πολιτείαν(?)

ALCAEUS of Mytilene, a cavalier poet. Ol. 42 B.C. = 612—609 his brothers Kikis (Suid. s. v.) and Antimenidas aided Pittakus (Suid. s. v.) in overthrowing the tyrant Melanchrus DL. 174. Yet cf. fr. 21 Bergk Μέλαγχρος αἰδώς ἄξιός ἐστι πόλιν. Strab. XIII 617 cites part of fr. 33 addressed to Antimenidas who as an ally of the Babylonians [of Nebuchadnezzar] had slain a giant and won a sword with hilt of gold and ivory. 'About these times the city was ruled by several tyrants owing to the factions, and the poems of Alk. called *στασιωτικά* relate to them: among these tyrants Pittakus also was included. So Alk. *abused* him and the rest alike, Myrsilus and Melanchrus and the Kleanaktidae and some others, but was not himself clear of the like revolutionary aims, οὐδ' αὐτὸς καθαρεύων τῶν τοιούτων νεωτερισμῶν. But Pittakus, though he assumed absolute power for the overthrow of the ruling factions, yet after their overthrow restored to the state its independence.' Alk. first occurs in history when Pisistratus took Sigeum (in the Troad, opposite Lesbos) from the Mytilenaeans and established his natural son Hegesistratus as tyrant; in a battle Alk. lost his shield which the Athenians dedicated in the temple of Athene at Sigeum Hdt. V 94—5. Strab. XIII 599—600. Like Archilochus and Horace Alk. proclaimed his own disgrace, *relicta non bene parmula* fr. 32. If Euseb. rightly dates this war B.C. 606 (Clinton ad. an.) Pisistratus must have fought as an exile. Probably the aristocratical party of Alk. by their excesses when in power provoked a revolution, for we find them in exile; e.g. Alk. in Egypt Str. I p. 37. When they endeavoured to return by force of arms Pittakus was elected *αἰσυμνητής* or dictator Arist. pol. III 14 p. 1285 a 35 (cf. id. ap. DL. II 46. Plut. amat. 18 § 14. Theophr. in DH. ant. V 73) εἰλοντό ποτε Μιτυληναῖοι Πιττακὸν πρὸς τοὺς φυγάδας ὧν προειστήκεσαν Ἀντιμενίδης καὶ Ἀλκαῖος ὁ ποιητής. δηλοῖ δ' Ἀλκαῖος ὅτι τύραννον εἰλοντο τὸν Πιττακὸν ἐν τινι τῶν σκολιῶν μελῶν· ἐπιτιμᾷ γὰρ ὅτι [fr. 37 A] τὸν κακοπάτριδα Πιττακὸν [observe the contempt for low birth] πόλεως τὰς ἀχόλῳ καὶ βαρυνδαίονος ἐστάσαντο τύραννον μεγ' ἐπαίνεοντες ἀολάες. After Pittakus had disarmed the exiles he spared Alk. VM. IV 1 E 6, in the belief (DL. I 76. DS. IX 12 § 3) that *συγγνώμη τιμωρίας αἰρετωτέρα*. A coin of Mytilene shews on the obverse the head of Alk. full of defiance, on the reverse that of Pittakus. On a vase and a terra cotta relief he is seen with Sappho O. Jähn über Darstellungen gr. Dichter auf Vasenbildern in Abh. d. sächs. Ges. d. W. VIII Leipz. 1861, 706 seq. 724. 731. pl. VIII 6. Visconti icon. gr. I 32. The grammarians Aristophanes and Aristarchus edited Alk.; Dikaearchus, Kallias, Drakon, Horapollon commented upon his life or works. See the fragments ed. Matthiä, Lips. 1827, with Welcker's review kl. Schr. I 126—147. Teuffel in Pauly I<sup>2</sup> 655—7. The proverbs *in vino veritas* (fr. 57 οἶνος, ὦ φίλε παῖ, καὶ ἀλάθεα) and *ex ungue leonem* (fr. 112 ἐξ ὄνυχος τὸν λέοντα) are due to Alk.

1. 9 AUREO PLECTRO Hor. c. II 13 26—32 *et te sonantem plenius aureo, | Alcaeae, plectro dura navis, | dura fugae mala, dura belli. | utrumque [A. and Sappho] sacro digna silentio | mirantur umbrae dicere; sed magis | pugnas et exactos tyrannos | densum umeris bibit aure vulgus.*

TYRANNOS INSECTATUS anth. Pal. IX 184 7—8 καὶ ξίφος Ἀλκαίοιο. τὸ πολλάκις αἶμα τυράννων | ἔσπεισεν, πάτρης θέσμια βυόμενον. see his *στασιωτικά* or party-songs fr. 15—31 Bergk. Strab. XIII 617<sup>c</sup>. Ath. XIV 627<sup>a</sup> Alk. πρότερα τῶν κατὰ ποιητικὴν τὰ κατὰ τὴν ἀνδρείαν τίθεται, μάλλον τοῦ δέοντος πολεμικὸς γενόμενος. see the famous allegory of the vessel of the state, under the tyrant Myrsilus, tempest-tost fr. 18. 19 with the imitation of Hor. c. I 14. Hérakl. alleg. Hom. 5. fr. 20 νῦν χρὴ μεθύσθην



καί τινα πρὸς βίαν | πᾶνιν, ἐπειδὴ κάθανε Μύρσιλος. Iulian misop. init. ranks Alk. with Archilochus as a master of abuse. DL. I 81 records nine nicknames given by him to the blameless Pittakus, σαράπους and σαπρός as splay-footed and dragging his feet: χειροπόδης because of the scars (χειράδες) on his feet; γαῖονης a vain braggart; φύσκων and γάστρων because of his corpulence; ἑσπεροπιδας as supping in the dark [cf. Plut. quaest. conv. VIII 6 I § 1]; ἀγασυρτος as slovenly and grimy. Max. Tyr. diss. 37 5 'the verses of Tyrtaeus roused the Spartans, the songs of Telesilla the Argives, the singing of Alk. the Lesbians.'

I. 10 MULTUM ETIAM MORIBUS CONFERT his saying fr. 23 ἀνδρες πόλλος πύργος ἀρεῦοι became proverbial, see Bergk's note. Hence the father in Aristoph. δαιταλ. fr. 2 calls on his son ᾄσον δὴ μοι σκολιὸν τι λαβὼν Ἀλκαίου κάνακρέοντος.

MULTUM CONFERT § 27 l. 9 n.

BREVIS § 46 l. 5.

I. 11 MAGNIFICUS § 61 l. 36 n.

ORATORI SIMILIS §§ 65 l. 22. 74 l. 34.

LUSIT Hor. c. IV 99—10 *nec si quid olim lusit Anacreon | delevit actas*, cf. ib. I 32 2. Forc. ludo n. 6. HSt. ἄθυρμα. ἀθύρω. παίγνιον. Plin. ep. V 3 § 4. VII 9 §§ 9. 10 *fas est et carmine remitti . . . hoc arguto et brevi . . . lusus vocantur, sed hi lusus non minorem interdum gloriam, quam seria consequuntur*. VIII 21 § 2. IX 25 § 1. Tac. dial. 10.

I. 12 IN AMORES DESCENDIT Hor. c. I 32 3—10 *age dic Latinum, | barbite, carmen, | Lesbio primum modulate civi, | qui ferox bello, tamen inter arma | sive iactatam religarat udo | litore navim, | Liberum et Musas Veneremque et illi | semper haerentem puerum cane-bat | et Lycum nigris oculis nigroque | crine decorum*. Cic. Tusc. IV § 33 *fortis vir in sua re publica cognitus quae de invenum amore scribit Alcaeus!* id. n. d. I § 79 *naevus in articulo pueri delectat Alcaeum. at est corporis macula naevus. illi tamen hoc lumen videbatur*. Sext. Emp. adv. gramm. I § 298. schol. Pind. Isthm. II 1 ὅτι δὲ περὶ παιδικοῦ ἔρωτος ἦν τοῖς λυρικοῖς ἡ τῶν ποιημάτων σπουδή, δημῶδης ὁ λόγος. ταῦτα δὲ τείνει καὶ εἰς τοὺς περὶ Ἀλκαίου καὶ Ἴβυκον καὶ Ἀνακρέοντα, καὶ εἴ τινες τῶν πρὸ αὐτοῦ δοκοῦσι περὶ τὰ παιδικὰ ἡσχολῆσθαι. Aristoph. Thesm. 162 reading ἁλκαῖος with Aristoph. Byz. In fr. 107 ap. Plut. de divit. cupid. 5 p. 525 he says that neither man nor woman can escape appetites ἐπιθυμίας. Hermesiam. in Ath. XIII 598<sup>b</sup> Δέσπεις Ἀλκαῖος δὲ πόσους ἀνεδείξατο κώμους, | Σαφφοῦς φορμίζων ἱμερόεντα πύθον, | γινώσκεις. cf. the fr. 55—63 of the ἔρωτικά. For the poet's love of wine, to temper the winter's frost or summer's heat, or to welcome the spring, see the diligent Ath. X p. 430 cl. 429<sup>a</sup>. With the expression cf. I 4 § 7 *grammatici saltem omnes in hanc descendunt rerum tenuitatem*.

MAIORIBUS I pr. § 5 *ad minora illa, sed quae si negligas, non sit maioribus locus*. cf. II 3 § 6. XII 10 § 37. Similar exx. in Nägelsbach 75. Krüger-Grotefend § 402 n. 2.

§ 64 SIMONIDES, TENUIS ALIOQUI, SERMONE PROPRIO ET IUCUNDITATE QUADAM COMMENDARI POTEST, PRAECIPUA TAMEN EIUS IN COMMOVENDA MISERATIONE VIRTUS, UT QUIDAM IN HAC EUM PARTE OMNIBUS EIUS OPERIS AUCTORIBUS PRAEFERANT from DII. de poetis 6 Σιμωνίδου δὲ παρὰ τήν τιν ἐκλογὴν τῶν ὀνομάτων, τῆς συνθέσεως τὴν ἀκρίβειαν πρὸς τοῦτους, καθ' ὃ βελτίων εὐρίσκεται καὶ Πινδαρου, τὸ οἰκτιρῆσθαι μὴ μεγαλοπρεπῶς, ὡς ἐκεῖνος, ἀλλὰ παθητικῶς. cf. id. comp. 23 p. 342. id. ib. 26 p. 430—436 cites the famous cradle-song of Danae (well translated by Jortin) as a specimen of the simple style, approaching to the rhythm of the best prose.

SIMONIDES, the courtier poet, gives the date of his own birth B.C. 556 when

he says that he won the prize with the chorus of men at Athens act. 80, when Adeimantus was archon B.C. 477—6 n. 147 Bergk. Cic. de rep. II § 20. The Parian marble dates his death act. 90 B.C. 467. His native place was Iulis in the island of Keos Strab. x 486. Homer. or. 29 § 2. His sister's son Bakchylides also is ranked among the ten lyric poets. Like Anakreon (on whom he wrote an epitaph anth. Pal. VII 25) he was invited to Athens by Hipparchus B.C. 527—514, and lavishly rewarded; Lasus of Hermione at this time contended with him for the prize Aristoph. vesp. 1450—1 schol.; in an extant epitaph, Thuk. VI 59, he speaks of Hippias as the foremost man of Greece in his day. Yet he wrote an epigram (n. 131) in praise of Harmodius and Aristogeiton. We next find him at the courts of the ruling Thessalian Aleudae and Skopadae, whose greatness, as Theokr. id. XVI 34—47 sings, would have been forgotten for ever, *εἰ μὴ κείνος αἰοῖδός ὁ Κήιος αἰόλα φωνέων | βάρβυτον ἐς πολύχορδον ἐν ἀνδράσι θῆκε' ὀνομαστοῦς | ὀπλοτέρους τιμᾶς δὲ καὶ ὡς ἔες ἔλλαχον ἵπποι, | οἷ σφισιν ἐξ ἱερῶν στεφανηφόροι ἦνθον ἀγώνων.* cf. the famous fragment of a triumphal ode to Skopas commented on by Plato Prot. 339<sup>a</sup>—347<sup>b</sup>. fr. 32 of a dirge on the Skopadae, from whose ruin, so the legend ran, the grateful Twins rescued the poet Cic. de or. II § 351. Quintil. XI 2 §§ 11—17, both of whom connect with this event the discovery by Sim. of the art of 'topic' memory cf. V.M. I 8 E 7. Cic. fin. II § 104. Tusc. I § 59. Kallim. fr. 71 Bentl. Phaedr. IV 24. Ov. Ibis 513—4. Suid. Σιμωνίδης cl. Schneidewin p. XIII. Simonid. fr. 146, where he boasts of his memory act. 80. cf. Schneidewin p. 194. fr. 34 of a dirge on Antiochus. fr. 130 epitaph on a Thessalian hound. fr. 168 the humorous cry to the waiter for snow to his wine (cf. on the niggardliness of his Thessalian patrons Plut. aud. poet. 15<sup>c</sup>. Sozomen. h. e. I pr. p. 4 l. 15 seq.). After the battle of Marathon B.C. 490 he wrote for Miltiades n. 133 an inscription on the statue of Pan, enemy of the Medes. cf. n. 90 on Marathon. After the invasion of Xerxes he composed many epigrams in honour of the victors n. 91—101; fr. 1 of an ode on the battle of Artemisium; fr. 4 nine noble lines of another on Leonidas and his Spartans. He was on friendly terms with Themistokles, who knew however how to repel his insatiable demands Plut. vit. Them. I. 5. moral. 185<sup>c</sup>. 807<sup>a</sup>. Suid. Τιμοκρέων. He celebrated the battle of Plataeae by an elegy n. 84 and an epigram n. 140. Afterwards he was admitted into intimacy with Pausanias Plat. ep. II 311<sup>a</sup>. Plut. cons. ad Apoll. 105<sup>a</sup>, for whom he wrote the boastful inscription n. 138. The last years of his life were spent at the court of Hieron (n. 141), where he died Plat. ep. II 311<sup>a</sup>. Ael. v. h. IX 1. XII 25. B.C. 476 he reconciled Hieron and Theron on the eve of a pitched battle schol. Pind. O. II 29. The philosophical discussions between the poet and the king were long celebrated Xen. Hier. Cic. d. n. I § 60. Arist. rhet. II 16. cl. Plat. resp. 489<sup>b</sup>. Ath. XIV 656<sup>d</sup> once Sim. was dining at the royal table, and here was served to the other guests, but not to him, until Hieron helped him: on which he exclaimed, in a parody on Hom. οὐδὲ γὰρ οὐδ' εὐρύς περ ἐὼν ἐξέκετο δεῦρο. From the time of Pind. Isthm. II 5 schol. Aristoph. pax 698—9 the rapacity of Sim. was proverbial Ath. I. c. Plut. II 520<sup>a</sup>. 555<sup>f</sup> (his two chests, one of money, always full; the other of thanks, always empty). 786<sup>b</sup>. Suid. Aristot. rhet. III 2 (Sim. fr. 7). IV 1. Stob. fl. x 62. Tzet. chil. I 24 has preserved his epitaph ἐξ ἐπὶ πεντήκοντα, Σιμωνίδη, ἦραο νίκας | καὶ τρίποδας θηήσκεις ὃ' ἐν Σικελῷ πεδίῳ. | Κεῖω δὲ μνήμην λείπεις, Ἑλλησι δ' ἔπαινον | εὐχυνέτου ψυχῆς σῆς ἐπιγεγνημένοις. The practical wisdom and patriotism of Sim. won him a rank among philosophers Plat. resp. I 331<sup>e</sup> σοφὸς καὶ θεῖος ὁ ἀνὴρ. ib. 335<sup>e</sup> he is classed with Bias and Pittakus. Protag. 316<sup>d</sup> he with Homer and Hes. are praised as sophists by Protagoras. cf. ib. 340<sup>e</sup>. 343<sup>c</sup>. Xen. Hier. I § 1. Kyrill. c. Julian I p. 13 even makes him one of the seven

sages. He is said to have invented the long letters  $\eta\omega$  and the double letters (acc. to some  $\xi\psi$ , acc. to others  $\xi\psi$ , or  $\theta\phi\chi$ ), see Franz element. epigr. gr. Berol. 1840, 4to, 13—4 and A. Kirchhoff zur Gesch. d. gr. Alphabets. ib. 1863, 4to. There is an exhaustive collection of the fragments by Schneidewin, Bruns. 1835, cf. his delectus poes. eleg. 375 seq.

I. 13 TENUIS vit. Aeschyl. in Westermann: one reason assigned for Aeschylus' acceptance of Hiero's invitation, was chagrin at his defeat by Sim. in an elegy on the slain at Marathon: τὸ γὰρ ἐλεγείον πολὺ τῆς περὶ τὸ συμπαθὲς λεπτότητος μετέχειν θέλει, ὃ τοῦ Αἰσχύλου. . . ἐστὶν ἀλλότριον. Nothing can exceed the exquisite taste with which the numerous 'epigrams' composed by Sim. for public memorials leave great facts, nakedly stated in fewest words, to speak for themselves, 'when least adorned, adorned the most,' e.g. n. 91 μυριάσιν ποτὲ τῇδε τριακοσίαις ἐμάχοντο | ἐκ Πελοποννάσου χιλιάδες τέτορες. n. 92 on Leonidas and his Spartans ὦ ξείν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε | κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι. Not less admirable in their terse simplicity are n. 153 Ἴσθμια καὶ Πυθοῖ Διοφῶν ὁ Φίλωνος ἐνίκα | ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην. n. 154 εἰπὼν τίς, τίνος ἐσσί, τίνος πατρίδος, τί δ' ἐνίκης; | Κασμύλος, Εὐαγόρου, Πύθια πύξ, Πύδιος. As he was the first of epigrammatists in time, so in point of merit he has never been surpassed: all the characteristic excellences of the *tenuis* genus of the Attic Lysias (§§ 44 l. 23 seq. n. 78 n.) are found in him in their highest perfection.

ALIOQUI (cf. *ceteroquid*) 3 § 13. now banished from Cic. and Lucr., but frequent from the time of Hor. and Liv. Hand I 236—241. = τὰ μὲν ἄλλα, 'for the rest:' his 'slenderness,' 'sparseness' in other respects) (his power in awakening pity.

SERMONE PROPRIO § 44 l. 24 n. § 46 l. 3. The extant remains bear out all this criticism; the language is as easy and unaffected as Xenophon's.

IUCUNDITATE §§ 46 l. 4 n. 53 l. 37 n. 96. 101. 110. 113. anth. Pal. ix 571 1—2 ἐπινξε τερπνὰ | ἡδυμελεῖ φθόγγῳ μούσα Σιμωνίδεω. ib. 184 5 ἦ τε Σιμωνίδεω γλυκερῇ σελίδι. ib. II 1 44—9 οὐδέ σὺ μοι πῆς | εὐνάσας ἄβρὸν ἔρωτα, Σιμωνίδῃ, ἀλλ' ἔτι χορδῆς | ἱμέρεις, ἱερὴν δὲ λίρην οὐ χερσὶν ἀράσσεις. | ὦφελεν ὁ πλάσσας σε, Σιμωνίδῃ, ὦφеле χαλκῷ | συγκεράσαι μέλῳς ἡδύ. σέ δ' ἂν καὶ χαλκὸς ἀναυδῆς | αἰδόμενος ῥυθμοῖσι λίρης ἀντήσσει μοι πῆν. Kallim. in Suid. Σιμωνίδης calls him τὸν γλυκὺν ποιητὴν. Cic. n. d. I § 60 non. . . poeta solum suavis, verum etiam ceteroquid doctus sapiensque. Sim. himself fr. 46 Bergk ἀρξάτο | τερπνοτάτων μελέων ὁ καλλιβόας πολύχορδος αὐλός. Suid. and schol. Aristoph. vesp. 1410 he was surnamed Μελικέρτης because of his sweetness. Tac. dial. 10 ego vero omnem eloquentiam omnesque eius partes sacras et venerabiles puto, nec solum colthurnum testrum aut heroici carminis sonum, sed lyricorum quoque iucunditatem et epigrammatum lusus.

I. 14 PRAECIPUA EIUS IN COMMOVENDA MISERATIONE VIRTUS i.e. he would be of service in the composition of an epilogue § 50 l. 23 n. Catull. 38 7—8 *paullum quid lubet adlocutionis* | *maestius lacrimis Simonideis*. Hor. c. II 1 37—8 *sed ne relictis, Musa precax, iocis* | *Cecae retrahes munera neniae*. Aristid. I pr. I 126 D ποῖος ταῦτα Σιμωνίδης θρηνηήσει; Basil. ep. 74=379 § 2 Σιμωνίδου ὄντως, ἢ τίνας τοιοῦτου μελοποιῶ ἐξέμεθα, ἐναργῶς εἰδότες ἐπιστενάζειν τοῖς πάθεσι. ['Wordsworth, poems of sentiment and reflection xxviii (1819) *O ye, who patiently explore | the wreck of Herculean lore, | what rapture! could ye seize | some Theban fragment, or unroll | one precious, tender-hearted scroll | of pure Simonides.* J. E. S.] The key-note of his melancholy in fr. 39 ἀνθρώπων ὀλίγον μὲν κάρτος, ἀπρακτοὶ δὲ μεληδόνες, | αἰῶνι δὲ παυρῷ πόνος ἀμφὶ πόνῳ· ὁ δ' ἄφικτος ὁμῶς ἐπικρέμαται θάνατος. | κίνου γὰρ ἴσον λάχον μέρος οὔτ' ἀγαθοὶ | ὅστις τε κακός.

l. 15 UT consecutive.

OPERIS § 9 l. 29 n.

AUCTORIBUS § 24 l. 33 n.

§§ 65—66. 69—72. cf. §§ 99—100. Comedy was proverbially called ῥητορικὴ ἔμμετρος Walz rhet. gr. v 471. vi 164. vii 932. Philostr. soph. ii 1 § 34 Herodes Att. had κωμικὴ εὐγλωττία οὐκ ἐπίσακτος. cf. Quint. ii 4 § 2. iv 2 § 53. Students of oratory learnt delivery of comic actors i 11 §§ 1—14. 12 § 14. xi 3 § 181. See Meineke fragmenta comicorum gr. 5 vols. Berol. 1839—57, of which vol. 1 is 'historia comicorum gr.' the account of Aristophanes 993 seq. is by Bergk; ed. minor 2 vols. ib. 1847 contains many corrections; re-edited by Bothe with a lat. translation and ind. of names and things, Par. Didot, 1855. Bergk commentationum de reliquiis comoediae ant. libri duo. Lips. 1838. Donaldson's theatre of the Greeks, Lond. 1860, is the best English introduction to the ancient drama.

§ 65 l. 17 ANTICUA COMOEDIA §§ 9. 82. Aristot. eth. N. iv 14 p. 1128 a 22 ἴδοι δ' ἂν τις καὶ ἐκ τῶν κωμωδιῶν τῶν παλαιῶν καὶ τῶν καινῶν τοῖς μὲν γὰρ ἦν γελοῖον ἢ αἰσχρολογία, τοῖς δὲ μᾶλλον ἢ ὑπόνοια διαφέρει δ' οὐ μικρὸν ταῦτα πρὸς εὐσημοσύνην. Hor. s. i 10 14—17 *ridiculum acri | fortius et melius magnas plerumque secat res. | illi, scripta quibus comoedia prisca viris est, hoc stabant, hoc sunt imitandi.* cf. id. cited on § 66 l. 23. The period of the old comedy is about 453—403 B.C.

SINCERAM ILLAM SERMONIS ATTICI GRATIAM § 44 l. 24 n. § 100 illam solis concessam Atticis venerem. 18 § 8 *multum autem veteres etiam Latini conferunt, . . . in primis copiam verborum, quorum in tragediis gravitas, in comoediis elegantia, et quidam velut ἀττικισμός inveniri potest.* xii 10 § 35 *qui a Latinis exigit illam gratiam sermonis Attici, det mihi in eloquendo eandem iucunditatem et parem copiam.* 'Comicae dictionis index composuit Henricus Jacobi,' nearly 1100 pp., which concludes Meineke's larger ed., though not quite complete, is yet one of the richest sources of classical Attic.

l. 18 FACUNDISSIMAE LIBERTATIS EST ET IN INSECTANDIS VITIIS PRAECIPUA . . . GRANDIS ET ELEGANS ET VENUSTA Plin. ep. vi 21 § 5 of Verginius Romanus *nunc primum se in vetere comoedia . . . ostendit . . . non illi vis, non granditas, non subtilitas, non amaritudo, non dulcedo, non lepos defuit: ornavit virtutes, insectatus est vitia, fictis nominibus decenter, veris usus est apte.*

FACUNDISSIMAE LIBERTATIS παρρησίας §§ 94. 104. Hor. a. p. 281—4 *successit vetus his comoedia, non sine multa | laude sed in vitium libertas excidit et vim | dignam lege regi: lex est accepta chorusque | turpiter obtulit, sublato iure nocendi.* Isokr. de pace 14 p. 161 'where democracy is, there is no freedom of speech, except *here* for the most senseless of men, who have no sort of regard for you, ἐν δὲ τῷ θεάτρῳ τοῖς κωμωιδισκάλοισ.' DChr. or. 32 i 401 D commends the Athenians for the forbearance with which they listened not merely to the censure of individuals, but of δῆμος πικνίτης, δύσκολον γερόντιον itself, for [Xen.] Ath. resp. 2 § 18 is certainly mistaken in saying κωμωδεῖν δ' αὖ καὶ κακῶς λέγειν τὸν μὲν δῆμον οὐκ ἐῷσιν, but rightly adds that individuals may be freely attacked; 'for they know that not the poor, but the rich and noble and powerful, are the butts of comedy.' DChr. or. 33 ii 3—4 the Athenians came to the theatre to be abused, and paid the poet who did it best; they listened to Aristophanes, Kratinus, Plato, and never hurt them; but Sokrates they could not tolerate, for the comedians, like nurses, rubbed the edge of the cup with honey, before they administered the dose. Scipio in Cic. de rep. iv § 11 (in Aug. civ. D. ii 9) thinks that even Kleon and Hyperbolus might better have been left to the censorian than to the poetic lash: *sed Periclen, cui iam suae civitati maxima auctoritate plurimos annos domi et belli praefuisset, vio-*



*lari versibus et exagitari in scaena non plus decuit quam si Plautus . . . noster voluisset aut Naevius Publio et Gnaeus Scipioni aut Caecilius Marco Catoni male dicere.* Aristoph. pax 751—2 = vesp. 1029—30. Themist. or. 8 p. 110<sup>b</sup>. Wachsmuth hellen. Alterthumsk. § 70. On the laws restraining this freedom see Clinton II<sup>3</sup> lii—lviii. Meineke hist. com. 39—43. Wachsmuth 1<sup>2</sup> pp. 614—5. 830—3. Attacks on Perikles 'the Olympian' Plut. 3. 13. 16. 24. 33; on Kleon, Hyperbolus, Alkibiades etc. Plut. II 68<sup>b</sup> the mixture of scurrility deprives the political lessons of comedy of all worth. ib. 711 seq. the freedom of speech in the parabasis is excessive.

EST ET IN etsi et mss. *etsi* nowhere else occurs in Quint., though he has *tametsi*. *est* et is due to G. A. B. Wolff. in to Halm cl. § 64 l. 14 *praecipua* . . . in. § 68 l. 4.

l. 20 GRANDIS ET ELEGANS ET VENUSTA Platonius in Aristoph. schol. proleg. p. XIV b 17 Dübner of Eupolis ὥσπερ δὲ ἐστὶν ὑψηλός, οὕτω καὶ ἐπιχαρὶς καὶ περὶ τὰ σκώμματα λίαν εὖστοχος. Kratinus, who was compared to Aeschylus, would of the three comedians be *grandis*, Eupolis *venustus*, Ar. *elegans*.

GRANDIS §§ 77. 88. 2 § 16. XII 10 § 58. Hor. a. p. 91—2 *interdum tamen et vocem comoedia tollit | iratusque Chremes tumido delitigat ore.* Cic. Brut. § 29.

ELEGANS §§ 78. 99. 'classical,' nice in the choice of words. Cic. off. I § 104 *duplex omnino est iocandi genus: unum inliberale petulans flagitiosum obscenum, alterum elegans urbanum ingeniosum facetum. quo genere non modo Plautus noster et Atticorum antiqua comoedia, sed etiam philosophorum Socraticorum libri referti sunt.* id. de or. III § 39 *sed omnis loquendi elegantia, quamquam expolitur scientia litterarum, tamen augetur legendis oratoribus et poetis.* Brut. § 261 *Caesar autem rationem adhibens consuetudinem vitiosam et corruptam pura et incorrupta consuetudine emendat. itaque, cum ad hanc elegantiam verborum Latinorum, quae, etiamsi orator non sis et sis ingenuus civis Romanus, tamen necessaria est, adiungit illa oratoria ornamenta dicendi: tum videtur tamquam tabulas bene pictas collocare in bono lumine.* cf. Ernesti.

VENUSTA § 79. VI 3 §§ 17—22 *venustum* is distinguished from *urbanum*, *salum*, *facetum*, *dicax*. § 18 *venustum esse*, quod cum *venere* quadam et *gratia* dicatur, *apparet*.

l. 21 NESCIO AN ULLA IX 4 § 1 *de compositione non equidem post M. Tullium scribere auderem, cui nescio an ulla pars operis huius sit magis elaborata*, where Halm follows Spalding in reading *nulla* against the mss., though here he retains *ulla*. cf. VI 3 § 6 Spald. VIII 6 § 22. XII 10 § 2 Butt. I 7 § 24 'sibe' et 'quase' scriptum et multorum libris est, *sed an hoc voluerint auctores nescio*. VII 2 § 41. Plin. ep. I 14 § 9 *nescio an adiciam esse patri eius amplas facultates.* III 1 § 1 *nescio an ullum iucundius tempus exegerim.* IV 2 § 1 *hoc uno malo indignus, quod nescio an malum putet.* V 3 § 7 *recito tamen, quod an illi fecerint, nescio.* VI 21 § 3 *nescio an noris hominem: quamquam nosse debes.* VII 10 § 3. 19 § 4. VIII 16 § 3. IX 2 § 5 *habes, ut puto, iustam excusationem, quam tamen dubito an tibi probari velim.* 14 *posteris an aliqua cura nostri nescio.* In all these cases *nescio an* (*dubito an*) is 'I doubt whether;' in Cic. the meaning is always 'I rather think.' Curtius has both uses Müttzell on IV 13 § 16 p. 328. So Plin. ep. VIII 14 § 24. Quintil. x 6 § 1. 7 § 29. Zumpt § 721. Hand I 305—6. 311—331. Drakenb. on Liv. XXXVII 54 § 16. Beier on Cic. off. vol. I 335—9. In Sen. contr. VII pr. § 2 p. 179 14 Bursian reads *splendor orationis quantus nescio an in nullo alio fuerit*, for the old reading *ullo*, but says nothing of the mss.

HOMERUM SEMPER EXCIPi PAR EST Vell. I 5 *clarissimum deinde Homeri influxit ingenium, sine exemplo maximum, qui magnitudine*



operis et fulgore carminum solus appellari poeta meruit.

ACHILLEN SEMPER EXCIPI PAR EST II. B 673 Νιρείς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν | τῶν ἄλλων Δαναῶν μετ' αἰμίμονα Πηλεΐωνα. ib. 768 — ὃ ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας | ὅφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτερος ἦεν. cf. P 278—9=Od. A 550—1. Alk. fr. 48 Bergk Κρονίδα βασιλῆος γένος Αἴαν, τὸν ἄριστον πεδ' Ἀχιλλέα. Plut. quaest. conv. IX 5 1 §§ 3. 4 why does Plato assign to the soul of Aias the 20th place? οὐ δευτερεῖα μὲν ὁ Αἴας κάλλους καὶ μεγέθους καὶ ἀνδρείας αἰεὶ φέρεται 'μετ' αἰμίμονα Πηλεΐωνα;' Max. Tyr. diss. 40 § 2 arguing the question whether one good can be greater than another: 'in the Greek army did not Ach. excel in the bloom of youth, yet Nireus had the second rank? according to you was Nireus, if inferior to Achilles, no whit superior to Thersites? and not to speak of beauty only, Aias does not contend in valour with Ach.' Hor. s. II 3 193 *Aiax*, *heros* ab Achille secundus. So 'Achillean' as an epithet=best; A. barley, sponge, fountain Eust. Hom. pp. 343. 749. Achillean barley cake and barley meal ib. 1445.

l. 22 SIMILIOR ORATORIBUS § 63 l. 11 n.













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Quintilian. De institutione oratoria  
Institutionis oratoriae lib. decimus;  
ed. by Mayor.  
Pt.1.

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